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P

TRAVELS ¹⁴³
OF THE ¹¹⁴⁸
J E S U I T S,
I N T O

Various PARTS of the WORLD:

Compiled from their LETTERS.

Now first attempted in *ENGLISH*.

Intermix'd with an
ACCOUNT of the MANNERS, GOVERNMENT,
RELIGION, &c. of the several Nations visited
by those Fathers:

W I T H
EXTRACTS from other Travellers, and mis-
cellaneous NOTES.

By Mr. *L O C K M A N*.

Illustrated with MAPS and SCULPTURES.

V O L. II.

L O N D O N:

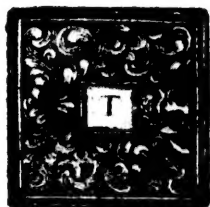
Printed for JOHN NOON, at the White Hart near
Mercer's Chapel, Cheap-side.

M D C C X L I I I.

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TO A
GREAT LADY:

With the
JESUITS TRAVELS.



THOU, on whose Praises I delight to
dwell !

Thou, best Inspirer of my tuneful
Shell !

Thou, whose auspicious Voice first bid me rise,
And wing, in Fancy, the far-glitt'ring Skies !
Deign to accept a Gift, tho' small it be,
From Him whose Glory is to sing to Thee !

VOL. II.

a

In

In thy fam'd Palace, where the Arts conspire
 To raise, to charm an elegant Desire ;
 Happy in Titles, Wealth ; in all can please ;
 Reading, Thou'lt travel with delightful Ease :
 Led by the FATHERS *, o'er th' *Atlantic* fly,
 Whilst circling Months shew only Waves and Sky :
 Amaz'd, see Lightnings flash ; hear Thunders roul ;
 See Ocean gape as to th' *Antartic* Pole :
 View distant Shipwrecks ; hear th' expiring Groan ;
 Then land in Regions, barbarous and unknown.
 Now Mountains climb, wrapt in eternal Snow ;
 Now wander in the echoing Vales below,
 Where, in deep Solitudes, fierce Tygers stray,
 And seize the Pilgrim in his devious Way.
 Now see pure Nature work without Disguise ;
 Gazing on Savages with wond'ring Eyes :
 Curious, their Drefs, Hutts, Customs, Worship view ;
 Varying from Ours as widely as their Hue.

Shifting the Scene, Thou'lt next to Nations haste,
 Where flourish Genius, Polity and Taste ;
 Where glitter Courts ; where useful Arts abound :
 Such are in *India* and proud *China* found.

Methinks

* The Jesuits.

Methinks I hear thee soon, well pleas'd, compare
 What *Eastern* Climes and *Western* boast most rare :
 Their Learning, Politicks, Religion, Laws :
 Ask, of such opposite Effects, the Cause :
 Contrast them with what Thou again may'st see
 In polish'd *France*, sagacious *Italy* ;
 Where Thou, still anxious for thy Country's Fame,
 Didst, by Munificence, its Wealth proclaim :
 Where, with distinguish'd Honours, Thou hast shone ;
 And ev'ry Heart, by thy Politeness, won.

As oft these FATHERS, tho' with Science blest ;
 Tho' of each generous, liberal Art possesst,
 Assume, for Views sinister, a Disguise,
 And raise a Mist before the Reader's Eyes :
 Dazzle, with Pomp of Miracles, his Mind ;
 And spread thick Films of Logic, 'till 'tis blind : —
 Detesting Falshood, 'twas my arduous Task,
 From each smooth Hypocrite to force the Mask :
 To charge his Fallacies with borrow'd Arms *,
 'Till Truth shone forth in all her native Charms.

On

* Alluding to the Passages borrowed from the Opponents of the Jesuits.

On Thee attending, 'tis my darling Pride,
 Justly to boast, TRUTH ever was my Guide.
 Whilst the pert Levee-hunter, *Proteus* like,
 Wears ev'ry Form, as each his *Lord* may strike :
 Whizzes trite Adulation round his Ear,
 Mix'd with the Scandal blabb'd throughout the Year :
 Applauds whate'er he utters, right or wrong ;
 And gilds his Vices in some whiffing Song :
 I, with an honest Zeal, a *HEROINE* serv'd ;
 Who, free with Dignity, with Grace reserv'd ;
 Tracing the darksome Mazes of the Heart,
 Distinguish'd Gratitude from venal Art ;
 And form'd to Glory from her early Youth,
 Despis'd mean Flattery, and cherish'd Truth.

J. Lockman.



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TRAVELS

OF THE

JESUITS,

INTO

Various PARTS of the WORLD:

Extracted from their LETTERS.

To * the JESUITS of FRANCE.

Reverend Fathers,

IF I mistake not, the Piece which will give you most Pleasure in the following Collection, is the Discovery lately made of a Synagogue of *Jews*, in the Capital of the Province of *Honan*, an inland Country in the Center of *China*. It appears, from the old Accounts of this Country, that the famous Father *Matthew Ricci*, and the first Missionaries, knew that there were *Jews* in this Empire; but whether they had not an Opportunity of finding out the Place of their Residence, or neglected to get acquainted with, and converse with them, 'tis certain that 'twas scarce known, in these later Times, that there were any *Jews* in *China*.

We are obliged to Father *John Paul Gozani* for this Discovery. This Missionary going, at the Request of a Friend, to the Capital of *Honan*, there met with the *Jews* he sought after. These receiv'd

* N. B. The VIIth Volume of the Original begins here.

him with Civility, instructed him in their Usages ; and shewed him their Synagogue and the sacred Books, which they preserve very carefully. As the Father in question gives his Friend a pretty accurate Account of all he saw and heard there, I imagined that it would be agreeable to you to peruse the whole, which I have faithfully translated from the original *Portugueze*, into *French*.

This Discovery ought not to be looked upon with an indifferent Eye, by Persons who are zealous for the Welfare of the *Christian* Religion, and the Purity of the sacred Writings ; since, by the Assistance of the Books which are in the Hands of these *Chineze Jews*, we may easily discover whether the Opinion of certain learned Men is just, *viz.* that since the Rise of Christianity, the *Jews* (those avowed Enemies to the *Christian* Name) have corrupted the sacred Books, either by omitting or transposing whole Chapters ; by changing Words and Phrases ; by erasing such as did not suit their Purpose ; or, lastly, by pointing them, in several Places, at random, as they pleased, thereby to give them such a Sense as best suit their Prejudices.

As the *Chineze Jews* have a particular Synagogue, and have been unknown, hitherto, not only to the *Christians*, but likewise to their Brethren dispersed in other Nations, we possibly might find among them some Copies of the Scriptures, which may have been preserved in their first Purity ; or, at least, may be free from the Faults which our Interpreters and Divines imagine they perceive in the original Text.

Had Father *Gozani*, who conversed with the *Chineze Jews*, and saw their Books, and stood *Hebrew*, he might have sent us the Variations between their Text and Ours ; have pointed out to us the most minute Distinctions introduced by the

Cabala *,

Cabala *, on which People argue so variously. In fine, he would have enquired into their Customs, and

* *Cabala*, is a Hebrew Word, signifying properly Tradition. The Jews are divided into two general sects, the *Caraites*, who reject all Tradition, with the *Talmud*, and receive nothing but the Scriptures; and the *Rabbinists* or *Talmudists*, who not only admit the Scriptures, but likewise Tradition and the *Talmud*. The latter are also divided into *Rabbinists*, simply so called, who explain the Scriptures according to the natural Sense; and into *Cabalists*, who, in order to discover the hidden and mysterious Sense which God has couched under his divine Words, employ the *Cabala*, by which is meant a hidden and mysterious Way of explaining the Law, which consists in giving abstruse and singular Interpretations to a Word, or even to each of the Letters which compose it; whence by forming different Combinations, such Explications are drawn from the Scriptures, as appear very different from what they signify naturally. This Kind of *Cabala* is called artificial, to distinguish it from the traditional *Cabala*, the Original of which is thus laid down by *Maimonides*. *Moses* did not only receive the Law from God on Mount *Sinai*, but also the Explication of the Law. *Moses* afterwards wrote down the first Part of what God delivered to him, and called it simply *The Law*, or *The written Law*, of which the three Scripture Books *Exodus*, *Leviticus*, and *Numbers* were formed: But as to the second Part, or Explication of the Law, which God was also said (but falsely) to have delivered to *Moses*, this latter did not commit it to writing, but only delivered it by Word of Mouth; and this being done from Father to Son, was called the *Oral Law*, or *Cabala*, which some *Rabbis* pretend their Fathers had received from the Prophets, to whom it had been given by Angels. In general, the Explications of the Law, are nothing but the Interpretations given by different *Rabbis* of the Laws of God; and their Decisions with respect to the Obligations they impose, and the Manner how they ought to be practised. *Cabala* is also taken (among the *Christians*) for the Use which Magicians are falsely supposed to make of Passages taken from Scripture. The pretended Magic of the Jews is not only called *Cabala*, but also every supposed Kind of Magic in general. 'Tis understood in this Sense by the Author of *Comte de Gabalis*, whose Philosophy is made so agreeable a Use of in the *Rope of the Lock*, who ridicules the idle Secrets of the *Cabala*, called by the *Cabalists*, the sacred *Cabala*, they supposing that the several Elements are peopled with Sylphs, Gnomes, Salamanders, &c. and that this Science lets Mankind into the Knowledge of the Secrets of Nature. They pretend that the *Hebrews* were acquainted with these aerial

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and have furnished us with Weapons to combat the ridiculous Fables of the *Talmud* *. For 'tis not probable

Beings ; that they borrowed this Knowledge from the *Egyptians*, and knew the particular Art of conversing with these elementary Nations. Many learned Men are of Opinion, that the *Cabala* was known before our Saviour's Time ; and some Enthusiasts among the *Jews* declared, that he performed his Miracles merely by the Mysteries of the *Cabala*. Some learned Men think that *Pythagoras* and *Plato* learnt the Cabalistical Art, in *Egypt*, from the *Jews* ; and imagine that they discover evident Traces of this in their Philosophy. Others, on the contrary, suppose that the Philosophy of *Pythagoras* and *Plato* gave Rise to the *Cabala*.

* The *Talmud* is a Book containing the whole Explication of the *Jewish* Law. This Kind of Body of the *Hebrew* Law, this Explication of the Duties enjoined that People, either by the Scriptures, by Tradition, by the Authority of their Doctors, or by Custom and Superstition, consists of two Parts, the one called *Misna*, and the other *Gemara*. This second Part is also commonly called the *Talmud*, being the general Name of the whole Work. The *Jews*, as is observed in the Note above, distinguish their Law into the *written Law* ; and into the *unwritten Law*, which descended by Tradition, or the Gloss and Explication, by the antient Doctors of the first Law. Thus the *Talmud* contains the Tradition of the *Jews*, their Polity, their Doctrine and Ceremonies, to which they paid no less Obedience than to the Law of God. They did not commit them to Writing, till they were forced to it by the Destruction of *Jerusalem*, and their Dispersion up and down the World. They had two famous Schools, the one in *Babylon*, and the other in *Jerusalem*. There they made two different Collections of these Traditions, the most antient in *Jerusalem*, and the other in *Babylon*, both which were called *Talmud*. The *Jews* believe in them almost as implicitly as in the Scriptures, particularly in that of *Babylon*, though stuffed with Chimeras. The *Babylonish Talmud* was compiled above 500 Years after Christ, by the *Jews* who dwelt in *Mesopotamia* ; and the *Jerusalem Talmud* was compiled, by the *Jews*, in *Jerusalem*, about 300 Years after our Saviour. The *Babylonish Talmud* consists of two Parts, 1. the Commentary, called the *Gemara*, containing the Decisions of the *Jewish* Doctors, and their Explications of the Text, wherein are found a great number of ridiculous Stories and idle Con-
tents, all writ in an inelegant Style : And 2. the *Misna*, which is writ in a purer Diction, and with greater Solidity of Argument. The *Jews* pretend that it was compiled by *Rabbi Juda* surnamed the Saint, and that the Doctrine and chief Myteries con-
tained

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bable to suppose, that the Traditions of the *Chinese Jews* are the same with those which we read with Indignation, in that monstrous Assemblage of frivolous, impure, superstitious, and sometimes impious Decisions, with which the *Talmud* is stuffed. The *Chinese Jews* may perhaps be as enthusiastical and extravagant as those of *Europe*; but it is not possible that Enthusiasts, who have not the least Correspondence with one another, should all agree in their Chimeras.

This Circumstance alone would be sufficient to convince the *European Jews*, that their Traditions are mere human Inventions, and consequently ought not to be of the least Authority. Methinks this might easily lead them to the Knowledge of the true Messiah, and bring them over to our Religion; one of the greatest Obstacles to their Conversion, being the amazing Fondness they entertain for the wild Notions of their *Rabbis*, which are inculcated to them from their very Infancy; inspiring them, at the same Time, with a Contempt for the Sciences, and for all such Nations as cultivate them. The *Talmud*, according to these Doctors, is the only Knowledge which ought to be learnt; 'tis the Master-piece of divine Wisdom; the Soul, as it were, of the Scriptures; and they farther declare, that 'tis to no Purpose for a Man to study the sacred Books, if he has not Recourse to the Explications of their *Rabbis*, which, in their Opinion, contain

tained in it were delivered to him by the Almighty. This is to be understood only of the *Misna*. As to the *Gemara*, the Compilation of it was ended in the Beginning of the sixth Century, after the Destruction of the second Temple, in the Year of our Lord 506. But some *Jews* say, that *Rabbi Juda* compiled the *Misna* under the Emperor *Antoninus*, in the 2d Century. The *Misna* is divided into six Parts, and the *Gemara* into eleven Volumes. The *Babylonish Talmud* is generally read by the *Jews*, it being most esteemed by them; so that when the Word *Talmud* is used alone, it means that of *Babylon*.

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the true and genuine Sense of them, and is found no where else.

If therefore it could be evidently demonstrated to the *Jews*, that their Traditions differ in those Countries, in which the Books of their Compilers never appeared, this must necessarily eradicate their Prejudices, and quite take off the Veneration they discover for the *Talmud*. The same might be done with respect to the *Chinese Jews*, by shewing them, that their Opinions differ from those of their Brethren, who nevertheless boast, in like Manner as they do, their having received them from the Author of their Religion.

Father *Beauvillier*, of our Society, a Man well skilled in the *Hebrew*, and other oriental Languages, is now in *China*. We therefore will intreat the Superiors of that Mission, in case they themselves have not yet thought of it, to order him to peruse very carefully the antient MSS. of the Bible used in the Synagogue of *China*, and in private Houses; to compare them with our Bibles; to enquire also very carefully into the Nature and Progress of their Traditions, and whether they are not divided into opposite Sects.

We don't doubt but Father *Beauvillier* will do all this very faithfully; and that his Remarks will furnish us with Discoveries equally conducive to the Service of Religion, and to *Europe* as well as *China* *. The second Letter of this Collection contains the Relation of a Voyage to the *South Sea*. As the *French* Ships could not pass without great Danger, in Time of War, the Streights of *Sunda*, of *Malacca*, and the other Streights of the *Eastern Sea*, of which the *Dutch* and *English* are Masters; they therefore attempted a Way by the *South Sea*, in order to open a new Passage to *China*, by the Streights

* In turning over all the Volumes of our Jesuits Travels, I don't find any farther Account of this Matter.

of *Magellan*, and those of *le Maire*. The Reader will find, in the annexed Map, an accurate Description of those two Straights, of *Terra del Fuego*, and of the Islands of *Anycan* and *Beauchêne*, which are newly discovered. The Position of *Cape Horne* (the most southern of *America*) is not there laid down exactly as in our common Maps. 'Tis placed in fifty-six Degrees thirty Minutes South Latitude; Father *Nyel* affirming, that upon their coming into fifty-seven Degrees thirty Minutes Latitude, they did not see this Cape, and therefore supposed it to be a Degree below them.

With regard to the Islands of *Anycan* *, lying South-east of those of *Sebalde*, they are an Assemblage of Islands, whose Number or Dimensions are not yet known. Mess. *Fouquet* and *du Coudray Perée*, who commanded the two Ships mentioned in this Voyage, discovered them in their Return from the *South Sea*; and gave them that Name, out of Respect to Mr. *Anycan*, who headed the Enterprize they had just before executed so happily; a Gentleman who has so often signalized himself in favour of his Religion and Country, that our Sovereign, as a Reward for his faithful Services, presented him with the Order of *St. Michael*.

As to the Island of *Beauchene*, 'tis so called from Monsieur *de Beauchêne*, a very worthy Gentleman, now Senechal † of *St. Malo*. He discovered this Island, in his Voyage to the *South Sea* in 1701, as Mr. *de l'Isle* has observed in his noble Maps of *America*.

The third Letter was writ by Father *de Fontaney*, well known for his Zeal, his Skill in the Mathematics, and the excellent Things done by him, in

* I don't find either the Isles of *Anycan*, or those of *Sebalde*, in our Maps; but that of *Beauchene* is specified in the last Edition of *Moll's* Maps.

† A Title given in *Normandy*, to Judges in Civil Causes.

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China, where he has lived above fifteen Years. This Letter contains many curious Remarks on that great Empire.

I cannot conclude this Epistle, reverend Fathers, without communicating to you the good News just brought us from *China*. Monseigneur de Tournon, Patriarch of *Antioch*, whom the Pope has sent into this Empire, with the Power of *Legat à Latere*, in order to settle the Disputes which have arisen, within these few Years, between the Missionaries, came to *Canton* in *April 1705*. This illustrious Prelate wrote to our Fathers of *Peking* to inform them of his Arrival, and the Subject of his Commission; intreating them to obtain the Emperor's Leave for him to travel to *Peking*, and to go upon his Visitation (as Superior general) through all the Missions in his Empire.

The Jesuits of *Peking* having received, with Respect, the Patriarch's Letter, consulted together, in order to consider the best Method of proposing so delicate an Affair to the Emperor. After having invoked the Aid of Heaven, they drew up a Memorial, and it was signed by Father *Philip Grimaldi*, President of the Tribunal of the Mathematics; Father *Anthony Thomas*, Vice-provincial of the *Portuguese* Jesuits; Father *John Francis Gerbillon*, Superior-general of the *French* Jesuits; and Father *Thomas Pereyra*, formerly Rector or Vice-Chancellor of the College of *Peking*. Here follows an Abstract of this Memorial.

“ A Person of distinguished Birth and Merit,
 “ called *Tolo*, (the *Chinese* Name of the Patriarch
 “ of *Antioch*) is arrived in *Canton*. He is come from
 “ the *Great West*, to visit all the Missionaries of
 “ *China*, whose Superior-general he is. We there-
 “ fore most humbly beseech your Majesty, by all
 “ the Testimonies of Favour with which you are
 “ pleased to honour us continually, to permit him

to

“ to come to *Peking*: First, to behold, in your
 “ royal Person, a Prince whose Reputation is spread
 “ all over the World. Secondly, to return you
 “ Thanks for the Protection which you are so gra-
 “ cious as to indulge all the Missionaries who reside
 “ in your Empire. Thirdly, to present to you two
 “ Men, the one well skill’d in Physick, and the
 “ other in Surgery, whom he has brought; he be-
 “ ing informed that your Majesty is desirous of
 “ seeing such Persons.

“ We likewise beseech your Majesty to give Or-
 “ ders, that he may be received, throughout your
 “ whole Empire, in a manner suitable to his Qua-
 “ lity and Deserts. We shall bear in eternal Re-
 “ membrance, the several Marks of Distinction
 “ with which your Majesty shall please to honour
 “ him; and all the Princes of *Europe*, who esteem
 “ that Prelate, will think themselves obliged for
 “ any Honours you shall bestow upon him”.

This Memorial was presented to the Emperor of
China the 17th of *July*, 1705, at a Place twenty
 Leagues from *Peking*, where he was at that Time.
 The Monarch, after asking several Questions con-
 cerning the Patriarch, and receiving such Answers
 as seemed satisfactory, made a Reply, of which
 the following is the Substance.

“ As *Tolo* is not sent to me by the Princes of the
 “ *Great West*, in Quality of Ambassador, but only
 “ to go upon his Visitation among the Missionaries,
 “ whose Superior he is; and, farther, as he is a
 “ Person of worth and Distinction, he must put on
 “ a *Chinese* Dress. We grant him Permission to
 “ come to *Peking*; and command *Heschem* * to
 “ write to the several Governors of the Provinces,
 “ to furnish him with every Thing necessary, and
 “ to receive him honourably wherever he comes.”

* An Officer of the Palace so called.

This imperial Mandate being sent, the Viceroy of *Canton* paid the greatest Honours to the Patriarch, and immediately ordered out three Gallies and two royal Barges, with all their Streamers and Colours flying, to convey him to *Peking*, that the World might be Witness to the great Regard which the Emperor has for him. Accordingly he left *Canton* the 9th of *September*, and went to *Tchaokin*, where the *Tjonto* of the Province, who is superior to the Viceroy, paid him greater Honours than the Viceroy himself. The several Particulars above are extracted from a Letter written by the Patriarch of *Antioch*, to Cardinal *Paulucci*, and dated at *Hanbiun*, in the Province of *Canton*, the 26th of *September*, 1705.

The 18th of *December*, 1706, the Pope received the Relation of this, which gave him the highest Pleasure; and he communicated it to the Cardinals in the Consistory, held two Days after. He likewise was pleased to shew it to our reverend Father-general; and to express his Satisfaction for the Service which the Jesuits of *China* did to the Church and to the Holy See on that Occasion. I have not yet received any Letters from *China* that mention the Arrival of the Patriarch of *Antioch*. The Instant any such come to Hand, they shall be transmitted to you.

I am, &c.

CHARLES LE GOBIEN.

Father

Father GOZANI, to Father SUAREZ.

Cai-sum-fu, Capital of the Province of
Honan in China, 5 Nov. 1704.

Reverend Father,

After employing two Months in the Visitation of the Missions of *Kaei-to-fu*, of *Loye-bien*, and of *Foo-keoo-bien* *, in all which, through the Blessing of God, Religion flourishes more and more, I found two of your Letters at my Return. I thank you for informing me of your Health; and, for the Account you give of your having discovered, in your Archives, some † Pieces which will be of great Importance towards discovering the Truth.

With regard to the Men, who are here called *Tiao-kin-kiao*, I was going to visit them about two Years since, imagining that they were *Jews*, and in the View of enquiring for the O'd Testament among them. But being utterly unskilled in the *Hebrew*, and meeting with great Difficulties on that Occasion, I laid aside my Design, upon the Supposition that I should not succeed in it. Nevertheless, upon your desiring me to enquire after the People in question, I obeyed their Orders, with all the Care and Exactness possible. At our first Interview I shewed them the utmost Civility, which they returned, and were pleased to come and see me. I afterwards visited them in their *Li-pai-su*, or Synagogue,

* These are Cities in the Province of *Honan*.

† The Originals of the Pieces here spoke of, were found in the Archives of the College of *Peking*, July, 30, 1704. The Jesuits of *China* printed these Pieces in *Peking*, after shewing the Originals to an apostolical Vicar, and the Bishop of *Peking*'s Secretary.

N. B. These Pieces relate chiefly to some Disputes between the Jesuits, and Father *Navarette*, a *Dominican*, who was in *China*, and wrote against them. See the *Collection of Voyages and Travels*, printed for *Churchill*, Vol. I. pag. 359 & seq. London, 1704, Folio.

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where they all were assembled, and there had a long Conference with them. I saw their Inscriptions, some of which are in *Chinese*, and the rest in their own Language. They shewed me their *Kims*, or religious Books, and permitted me to go into the most secret Place * of their Synagogue, which they themselves are not allowed to enter. This Place is reserved solely for their *Cham-kiao*, or Ruler of the Synagogue †, who never goes into it but with the most profound Reverence.

On some Tables were thirteen Kinds of Tabernacles, before each of which were little Curtains. The sacred Kim of *Moses* (the Pentateuch) was shut up in each of these Tabernacles, twelve of which represented the twelve Tribes of *Israel*, and the thirteenth, *Moses*. These Books were writ on long Pieces of Parchment, and rolled round Sticks. I prevailed with the Ruler of the Synagogue to let the Curtains of one of the Tabernacles be undrawn, and get one of the Parchment Books unfolded. It seemed to be writ in a very clear and distinct Character. One of these Books happily escaped the great Inundation of the River *Hoambo* ‡, which overflowed the City of *Cai-fum-fu*, Capital of this Province. As the Characters of the Book in question were wetted, and half effaced, the *Jews* caused

* This answers, in some Measure, to the *Hechal* of the *European Jews*, where the Books of the Law are kept; and still better to the Holy of Holies of the Old Testament.

† The same as the High-priest, antiently.

‡ 'Tis called *Hoambo* in my Original, or the *Yellow River*, and is one of the largest Rivers in *China*. It rises among the Mountains, to the West of the Province of *Suchuen*; and after watering Part of the northern Provinces of that great Empire, winds through those of *Honan*, *Canton*, and *Nankin*, where it empties itself into the *Eastern Sea*, opposite *Japan*.

This River does not wind exactly in this Manner, in *Moll's* Map of *China*. 'Tis called *Hoambo*, by our Writers; and the Name of *Yellow River* was given it, from the yellow Slime or Mud seen in it at all Times.

twelve Copies to be taken of them; and these they keep very carefully in the twelve Tabernacles above-mentioned.

There also are seen, in two other Places in this Synagogue, several old Chests, wherein are carefully preserved a great number of little Books, into which they have divided the Pentateuch of *Moses*, called by them *Takim*, and the other Books of their Law. They use these Books for Prayer, and shewed me several, which, as I imagined, were writ in *Hebrew*. Some of them were new, and the rest old and half torn. All these Books are preserved with greater Care than if they had been of Gold and Silver.

In the Middle of their Synagogue is a magnificent Pulpit *, standing very high, with a noble Cushion richly embroidered in it. This is *Moses's* Pulpit, on which every *Saturday* (their *Sabbath*) and the most solemn Days, they lay the Book of the Pentateuch, and read it. There also is seen the *Van-sui-pai*, or Picture, in which the Emperor's Name is written; but there are no Statues or Images. Their Synagogue looks to the West; and whenever they pray to God, they turn to that Quarter, and worship him under the Names of *Tien*, *Cham-tien*, *Cham-ti*, *Teao-van-voe-che*, or Creator of all Things; and *Van-voe-chu-cai*, or Governor of the Universe. They told me, that these Names were borrowed from the *Chinese* Books, and that they used them to express the Supreme Being, and the first Cause.

At our going out of the Synagogue is a great Hall †, which I had the Curiosity to look into. I

saw
* This answers pretty nearly to that Part of the *Jewish* Synagogues (the *Theba* or Desk) in *Europe*, where the Law is read on the Sabbath, and other solemn Days. Possibly what I here translate *Pulpit*, from the Original *Chaire*, ought rather to be translated *Chair*.

† Thus it appears, according to Father *Gazani*, that the *Jewish*

saw nothing in it except a great number of Incense-pans. They told me this was the Place where they honoured their *Chim-gins*, or great Men of their Law. The largest of these Incense-pans, which is for the Patriarch *Abraham*, stands in the middle of the Hall. After this stand those of *Isaac*, of *Jacob*, and his twelve Children, called by them *Chel-cum-pai-se*, the twelve Descents or Tribes of *Israel*. Next are those of *Moses*, *Aaron*, *Joshua*, *Esfaras*, and of several illustrious Persons both Men and Women.

At our coming out of this Apartment, we were conducted to the Hall of Guests, in order to discourse together. As the Books of the Old Testament were writ in *Hebrew*, at the End of my Bible, I shewed them to the *Cham-kiao*, or Ruler of the Synagogue. He read them, though the Characters were ill enough writ; and told me, they were the Names of their *Chin-kim*, or Pentateuch. Then taking up my Bible, and the *Cham-kiao* his *Bereſchith*, by which Name they call the Books of *Genesis* *, we compared the several Descendants from *Adam* down to *Noah*, with the Ages of each, and found a perfect Conformity between them. We afterwards ran over, in a concise Manner, the Names and Chronology of *Genesis*, *Exodus*, *Leviti-*

Jewish Synagogue was divided into three Parts; 1. the Holy of Holies; 2. the Part where the Pulpit or Chair stood; and 3. the Hall. The two first Parts are much the same with the *Jewish* Synagogues in *Europe*; but as to the third Part called the Hall, 'tis much more like the Vestibulum, or Portico of the ancient Temple, than the Place where the *Jews* now assemble in the *European* Synagogues.

* A learned Gentleman informs me, (for I am wholly unacquainted with the *Hebrew* Language) that this Word *Bereſchith*, the Name by which the *European Jews* call the Book of *Genesis*, is named by the *Eastern Jews*, *Brasitbra*. If this be fact, one would be apt to suspect this Account of Father *Gozani*; since it might be naturally concluded, that these *Chinese Jews* would entitle the Book of *Genesis* *Brasitbra*, according to the *Eastern Jews*, and not *Bereſchith* like those of *Europe*.

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cus, *Numbers*, and *Deuteronomy*, which compose *Moses's* Pentateuch. The Ruler of the Synagogue told me, that the Names of these five Books are *Beresith*, *Veelesemoth*, *Vaiicra*, *Vaied abber*, and *Had. debarim* *, and that they divide them into 53 Volumes, viz. *Genesis* into twelve Volumes, *Exodus* into eleven; and the three following Books, into ten Volumes each, which they call *Kuen*. They opened some of these, and desired me to read them; but as I don't understand *Hebrew*, it consequently was to no Purpose.

Having enquired concerning the Titles of the rest of the Books of the Bible, the Ruler of the Synagogue answered, in general, that they had some of them, but wanted others; and that there were others which they were not at all acquainted with. Some of the Persons present added, that certain Books were lost in the overflowing of the *Hoambo*, or *Yellow River*, spoken of before. To depend entirely on what is related above, a Person must understand *Hebrew*, otherwise he is certain of nothing.

A Circumstance which surprized me still more is, that their antient *Rabbis* have blended several ridiculous Tales with the genuine Facts related in Scripture, and even interspersed the five Books of *Moses* in this Manner. They told me such extravagant Stories on this Occasion, that I could not forbear laughing; whence I suspected that these *Jews* are *Talmudists*, who pervert and corrupt the Sense of the Bible. No one but a Person well skilled in the Scriptures, and in the *Hebrew* Tongue, can set this Affair in a proper Light.

A Circumstance which confirms me in my Suspicion is, these *Jews* add, that under the *Min-chao*,

* Our *Jews* call the four last Books *Veelle Schemot*, *Vaiecre*, *Va edaber*, and *Elle-baddebarim*; all of which are the first Word, or Words, of those four Books of the Pentateuch.

or Dynasty of the Family of *Taming* *, Father *Filote*, that is, Father *Rodriguez de Figueredo*; and under the *Chin-chao*, or Dynasty of the Family, which now sways the Sceptre †, Father *Ngenli-ke*, that is the *Christian* Father *Henriques*, whose Memory is revered here, went several Times to their Synagogue, in order to treat with them. But as those two learned Fathers did not take the Trouble to procure a Copy of their Bible, 'tis my Opinion, that they found it corrupted by the *Talmudists*, and not pure and interpolated as before our Saviour's Birth.

These *Jews*, who are called, in *China*, *Tiao-kin-kiao*, whether *Talmudists* or not, still observe several Ceremonies of the Old Testament, Circumcision for Instance, which they say began in the Patriarch *Abraham*, as it really did. They also keep the Feast of unleavened Bread; have the Paschal Lamb, in Remembrance of the *Israelites* coming out of the Land of *Egypt*, and their Passage thro' the *Red Sea*; observe the Sabbath, and other Feasts of the antient Law.

The first *Jews* who appeared in *China*, as these related to me, came under the *Ham-chao*, or Dynasty of *Han* ‡. There were many Families of them at

* The Family of *Taming* began to reign in *China*, in 1368, and governed that Empire 276 Years. They lost it by the Irruption of the *Eastern Tartars*, who possessed themselves of it in 1644. According to Father *du Halde's China*, the twenty-first Dynasty named *Ming* (our *Taming*) governed the Empire but 266 Years.

† This is the Family of *Tai-cim*, which now sways the Sceptre in the Person of *Cang-bi*, or *Cam-bi*, one of the greatest and most powerful Monarchs that ever governed that vast Empire. Since the writing of this Letter, *Cam-bi* died, and was succeeded, in 1722, by *Yong Tching*, his fourth Son.

‡ Of the twenty-two Families, or Dynasties, who have possessed the Empire of *China*, since the great *Hoam-ti*, that is, from the Year 2697, before our Saviour's Birth, 'till the present Time; the Family of *Han* is the fifth, and one of the most

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at first, but their Number being reduced, there are now only seven, whose Names are as follows: *Tbao, Kin, Cbe, Cao, Theman, Li, and Ngai*. These Families marry one among another, and never with the *Hoei-boei*, or *Mohammedans*, with whom they have nothing in common, either with regard to Books, or religious Ceremonies *. They even turn up their Whiskers in a different manner †.

They have but one *Li-pai-su*, or Synagogue, and that in the Capital of the Province of *Honan*. I did not see any Altar in it, there being only *Moses's* Pulpit, with an Incense-Pan, a long Table, and some large Candlesticks, with Tallow-Candles. Their Synagogue bears some Resemblance to our Churches in *Europe*. 'Tis divided into three Naves. The middle one is for the Table of Perfumes or Incense, *Moses's* Chair or Pulpit, and the *Van-sai-pai* or Emperor's Picture with the Tabernacles above-mentioned, in which are preserv'd the Thirteen Copies of the *Cbinkim*, or Pentateuch of *Moses*. These Tabernacles are in the Form of an Ark, and the middle Nave is as the Choir of the Synagogue. The two others are for praying and worshipping God. One may walk all round the Synagogue, in the Inside.

illustrious, in having given 27 Emperors to *China*, and governed that Empire 426 Years, from the Year 206 before Christ's Birth, to the Year 220 after it.

* As Father *Gozani* says, only that these *Chinese Jews* came into *China* under the Dynasty of *Han*, which sway'd the *Chinese* Scepter above two Hundred Years, before and after our Saviour's Birth; and does not tell us under which Emperor of the Dynasty of *Han*, these *Jews* entered *China*, we consequently cannot determine whether this was before or after Christ, a Circumstance, which might have been of use towards discovering the Truth or Falsity of this Account, of the *Chinese Jews*.

† There are some Thousand of *Mohammedan* Families in *China*; that Religion having been tolerated there, five or six hundred Years.

There having been formerly, (as at present) Batchelors and *Kien-sens*, who are a Degree below Batchelors, I took the Liberty to ask whether they worshipp'd *Confucius*. They all answer'd, and even their Ruler, that they honour'd him in like manner as the *Heathen* Literati in *China*; and that they partook with them in the solemn Ceremonies perform'd in the Halls of their great Men. They added also, that in Spring and Autumn, they paid their Ancestors the Honours which are usually offer'd up to them in *China*, in the Hall adjoining to their Synagogues *. That they indeed did not offer up Swine's Flesh, but that of other Animals; and that, in the common Ceremonies, they only presented *China* Dishes, fill'd with Viands and Sweetmeats, together with Incense; making very low Bows or Prostrations at the same Time. I farther ask'd them whether they kept, in their Houses or in the Hall of their Dead, Inscriptions in Honour of their Ancestors. They answer'd, that they did not employ either Inscriptions or Images, but only Incense-Pans. We nevertheless are to except some Mandarins, in whose Honour only Pictures are set up, under which the Name and Rank of

* 'Tis well known that the *Jesuits*, were inveighed against, as tolerating Idolatry, by their permitting the *Chinese* Converts, to worship *Confucius*, and their Ancestors. For this Reason they thought it necessary to defend themselves, which they did in a Letter to the Pope, the chief Purport of which was to shew, that in Case they did not indulge the *Chinese*, in the two Particulars above-mentioned, the *Christian* Religion would run the Hazard of being extirpated out of *China*. Nevertheless a Decree of the Pope was published at *Nankin*, in 1707, against the Worship of *Confucius*, deceas'd Ancestors, &c. Now may it not be suspected that Father *Gozani* speaks of these *Jews*, as conforming to the *Chinese* Ceremonies above-mentioned, purposely to give a greater Sanction to the Conduct of the *Jesuits* in that Particular, which was very much censured about the Time of this Letter, I mean in the Year 1704.

their Mandarinate are exprest, in the *Tsu-tam* * or Hall of their Ancestors. With Regard to the Names, by which they exprest the first Cause, I have already spoke concerning it; and this you will see more distinctly, in their Inscriptions which I have copied, and now send to you. I hope you will draw some useful Consequences from them. As to their Bible, I intend to borrow it, believing I can easily do this, in which Case I will get it copied. If you desire any farther Particulars, please to send me Word.

I am, &c.

J. P. GOZANI.

P. S. Be so good as to observe, reverend Father, that these *Jews* in their Inscriptions, call their Law, the Law of *Israel*, *Yfelals-kiao*. They told me that their Ancestors came from a Western Kingdom, call'd the Kingdom of *Judah*, which *Josbua* conquer'd after he came out of *Egypt*, and had passed through the *Red-Sea* and the Desert. That the Number of *Jews* which came out of *Egypt* were sixty Vans, or six Hundred Thousand Men.

They spoke to me concerning the Books of *Judges*, of *David*, of *Solomon*, of *Ezekiel*, who gave Life to the wither'd Bones; of *Jonah*, who was Three Days in the Whale's Belly, &c. whence 'tis manifest that they have several Books of Scripture, besides the Pentateuch of *Moses*.

They declar'd that their Alphabet consisted of Twenty-seven Letters, but that they only employ'd Twenty-two for ordinary Use; which agrees with what *St. Jerom* says, viz. that the *Hebrews* have Twenty-two Letters, five whereof are double. I

* The Original is *Tablettes*, by which the Author must certainly mean Pictures, though the proper Word is *Tableaux*.

ask'd them by what Name they call'd their Law in *Chineze*; they answered that it is call'd *Tiao-kin-kiao*, signifying that they abstain from Blood; and that they cut the Sinews and Viens of such Animals as they kill, in order that the Blood may flow away the easier.

The Idolaters first gave them this Name, which they willing received, as it distinguish'd them from the *Mahommedans*, whom they call *Tee-mo-kiao*. They call their Law *Koo-kiao*, the ancient Law; *Tien-kiao*, the Law of God, or Law of *Israel*. They don't light Fires, or dress any Victuals on *Saturdays*; but prepare on *Fridays*, every Thing necessary for that Day. Whenever they read the Bible in their Synagogue, they cover their Face with a transparent Veil, in Memory of *Moses*, who came down from the Mountain with his Face cover'd, and thus promulgated the Decalogue and Law of God to his People.

I forgot to observe that these *Chineze Jews*, besides the Bible, are possessed of other *Hebrew Books*, compos'd by the antient Rabbis; and that these Books, call'd by them *San-so* *, (if I mistake not) which are stuff'd with the most extravagant Stories, comprehend their Rituals, and the Ceremonies they now use. They seem to entertain very odd Notions concerning Paradise and Hell. Probably, whatever they say with regard to them was borrowed from the *Talmud*.

I spoke to them about the *Messias* promis'd in Scripture. They seem'd greatly surpriz'd at what I said relating to him; and upon my telling them that his Name was *JESUS*, they answer'd, that mention was made in their Bible of a holy Man named *Jesus*, the Son of *Sirach*; but that they did not know the *Jesus* whom I hinted at.

* Our Jesuit spells it *San-tso*.

Such, reverend Father, are the Particulars I learnt concerning these *Chineze Jews*. You may depend that what follows is Fact.

I. These *Jews* worship the Creator of Heaven and Earth, and call him *Tien*, *Cham-ti*, *Cham-tien*, &c. as is evident from their ancient *Pai-fam* and *Paapiens*, or Inscriptions.

II. 'Tis certain that the *Literati* among them, pay *Confucius* those Honours which the rest of the Idolaters pay him, in the Hall of this Philosopher, as was before observed.

III. 'Tis certain, as you yourself may perceive by their ancient Inscriptions which I now send you, and as they themselves have assur'd me unanimously, that they honour their Dead in the *Tsu-tam*, or Hall of their Ancestors, with the same Ceremonies as are employed in *China*; but without Pictures *, they being forbid the Use of Images, and of every Thing of that kind.

IV. 'Tis certain that, in their Inscriptions, mention is made of their Law, which they call the Law of *Israel*; of their Origin, their Antiquity and Descent; of their Patriarchs *Abraham*, *Isaac*, *Jacob*; of the twelve Tribes of *Israel*; of *Moses* their Law-giver, who received the Law contained in the two Tables, with the Ten Commandments, on Mount *Sinai*; of *Aaron*, *Joshua*, and *Esdra*s; of the *Chin-kim* or Pentateuch, which they received from *Moses*, and is composed of the Books called *Beresith*, *Veele-semoth*, *Vaicra*, *Vaiedaber*, and *Haddebarim*, which they, when joined together, call *Taura*; and St. *Jerom*, *Tora*.

You may believe, as a Truth, what I told you concerning the Time, when these *Jews* came and

* The Father calls these *Tablettes*, by which as was before observed, I suppose he can mean nothing but Pictures, as appears particularly by the Words which follow *Tablettes*.

settled in *China* *; and every Circumstance contained in the Inscriptions before-mentioned. As to the other Particulars, which I know only from their own Account, and therefore inserted them merely for Entertainment sake; you are to form such Judgment as you please of them, I having found these *Jews*, by the Conversation I had with them, to be Persons who are not much to depended upon.

* Looking over the Dynasty of *Han*, in Father *de Halde's* Account of *China*, I find that *Licou-pang*, or *Cao-tjou*, the first Emperor of that Dynasty, removed the Court to the Province of *Honan*, where our *Jews* are said to be settled; and that it continued there 196 Years, under Twelve Emperors. This seems to have been about an hundred Years before Christ. Among other remarkable Particulars, which I met with in running over this Dynasty, one is, that Printing is said to have been first discover'd in *China*, under the Emperor *Vou-ti*, the fifth of the Dynasty of *Han*, just Fifty Years before the Nativity of our Saviour. I also find that the above-mentioned Emperor extended his Conquests as far as *Bengal*, and consequently into the *Mogul's* Country. If so, may it not be supposed that he carried our *Chinese Jews* from thence? Many Persons being of Opinion that there were *Jews* in the *Mogul's* Country. It also appears, from this Dynasty, that *Hiao-ngai-ti*, the Tenth Emperor of the Dynasty of *Han*, died the same Year that Christ was born. 'Tis also related that *Ho-ti*, the Seventeenth Emperor of the Dynasty of *Han*, about 70 Years after Christ, undertook an Expedition into *Judea*, call'd by the *Chinese*, *Tatfin*. But may not this be suspected to be a Fiction, as neither the *Greek* nor *Roman* Authors mention any such Expedition; and as *Jerusalem* was taken and destroyed by *Titus*, *Anno Dom.* 61. But after the most careful Perusal of this Dynasty of *Han*, I did not find the Circumstance, which occasioned me to look into it, I mean the first Entrance of the *Tiao-kin-kiao*, or *Jews*, into *China*, which (supposing these *Chinese* Dynasties genuine) would have confirmed the Relation of Father *Gozani*. However as the *Chinese* are said to have seldom mentioned any Particulars in their Annals, relating to Foreigners, this Silence of the *Chinese* Annals, with regard to the *Jews*, will consequently not impeach the Relation of Father *Gozani*.

Remarks

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Remarks † on the preceding Letter of Father
GOZANI.

IT was thought necessary to add the following Reflections, in order to illustrate the foregoing Letter.

I. The Synagogue spoken of by Father Gozani, is very different from those of *Europe*, as it represents rather a Temple than an ordinary *Jewish* Synagogue. And indeed, in the Synagogue of *China*, the sacred Place, wherein none but the High-Priest is permitted to enter, points out plainly enough, the *Sancta Sanctorum*, in which were the Ark of Alliance, the Rods of *Moses* and *Aaron*, &c. The Part separated from it, represents the Place where the Priests and *Levites* used to meet in the Temple of *Jerusalem*, and where Sacrifices were performed. Lastly, The Hall at the Entrance of it, where the People offer up their Prayers, and assist at the several religious Ceremonies, resembles what was antiently called the Porch or Court, *atrium Israelis*.

II. The *Hebrew* Inscriptions on the Walls of the Synagogue in *China*, shew that the *Jews* of that Country practice the same in this Respect, as the *European Jews* in their Synagogues. But the Inscriptions of our *Jews* are only the Initials of certain Words, which compose one or more Sentences, such as the following, expressed by these four Letters, ה, ב, י, ש *, *During Prayer, People should be silent* †.

† These Remarks are from the *Jesuits*, and annexed to Father Gozani.

* Schin, Jod, Beth, He.

† התכלה, בשעת, שחוקה, יפה, Schethikah, Yapha; Beschabath, Hatbephillah. *Silentium pulchrum est Orationis tempore.*

III. With regard to the Tents or Tabernacles of *Mose*, and the twelve Tribes, this is particular to the *Jews* of *China*; nothing like them being seen in the Synagogues of *Europe*. There is only, on the East side, a kind of Chest in which they deposit the five Books of the Law.

IV. The small Books preserved by the *Chineze Jews*, are probably the Fifty-three Sections of the Pentateuch, which the *European Jews* read every *Saturday*, one after the other in their Synagogues. They divide them so very exactly, that the five Books of *Moses* are read over every Year.

V. We are not to wonder that the *Chineze Jews*, should turn towards the West in offering up their Prayers, because our *Jews* turn Eastward. The Reason of this Difference is, 'tis a very ancient Custom among the *Jews*, to turn in Time of Prayer towards *Jerusalem*. An Example of this is seen in the Book of *Daniel* *. Now *Jerusalem* which stands Eastward with respect to *Europe*, is West with regard to *China*. Farther, 'tis certain that the Temple of *Jerusalem* was so built, that the *Israelites*, when they pray'd, turned to the West; and possibly the *Chineze Jews* may observe the like Practice.

VI. The Particulars which follow, in Father *Gozani's* Letter, are of great Importance. We learn from them, that the *Chineze Jews* worship God under the Name of *Tien*, or Heaven; and that, in the *Chineze* Language, they give God no other Names than such as are used in *China*. This shews the Error of those Persons, who have pretended to prove the Idolatry of the *Chineze* Nation, from their calling God, Heaven. 'Tis well known that the *Jews* are as abhorrent of Idolatry as the *Christians* themselves. If therefore the *Chi-*

* Chap. IV. ver. 10.

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neze affix'd to the Word *Tien*, no other Idea than that of the material Heaven, and worshipp'd this visible Substance under that Name; the *Jews* would never have affixed the Idea of the true God, to the same Word for fear of passing for Idolaters; but have employed some other Term for that Purpose. Since therefore the *Jews* as well as the *Chineze Mohammedans*, who like the *Jews*, acknowledge no other Being for the true God, but the Lord of Heaven, when they tell the Idolaters what God they ought to worship, call him *Tien*; 'tis a Proof that the *Chineze* Idolaters themselves understand, by that Word, a Thing different from the material Heaven. 'Tis very common for the *European Jews*, who are as far remov'd from Idolatry as those of *China*, to use the Word Heaven, in speaking of God, as appears from most of the Works publish'd by them *.

'Tis certain that the Word Heaven is a figurative Expression, signifying in every Language, and even in sacred Authors, the Master and Lord of all Things †; and as the *Chineze* Language is more figurative and metaphorical than any other, 'tis no wonder that the *Chineze* should employ the Word *Tien* or Heaven, to denote the God of Heaven.

When the Prodigal Son says to his Father, *I have sinned against Heaven and before thee* ‡: When the third *Maccabee*, speaking to the Executioners who were going to cut out his Tongue, and strike his

* This way of Expression is so common among them, that, instead of writing the whole Word, they often only set down the first Letter שם, Heaven, i. e. In the Name of God. Do all your Works in the Name of God, i. e. for God. לשם שמים. *Chol maasecha, ibeiou le schem, schamaïm, י'י'ר ל'ם, ס'ע'ש'ר, ש'נ'י'ב'ר, omnia opera tua fiant in nomine cæli.*

† The ancient Doctors, as Rabbi *Eliezer*, and Rabbi *Jochanan*, had employed the like Expression, as several other Doctors had done before them; they affirming that they learnt it from their Fathers; ב'ר. *schaninou, didicimus.*

‡ Luke xv. 19.

Hands off, says, 'Twas from Heaven that I received them ||: And when we ourselves daily hear the Preacher speak the following Words, *Let us implore the Assistance of Heaven*; we certainly figure to ourselves, by this last Expression, no other Being except God. Wherefore then should we pretend that the *Chineze* mean, by the Word *Tien*, something different. As therefore the *Jews* found this Word, at their coming to *China*, as a Term used to express God, they consequently were in the right to adopt it; and the Missionaries and *Christians* ought not to be accused for employing it after them.

VII. With regard to the Honours which the *Chineze* pay *Confucius*, and the dead, the *Chineze Jews*, who seem to be as averse to Idolatry as those of *Europe*, must be firmly persuaded that they are Ceremonies merely civil and political: For if they imagined them ever so little superstitious, they certainly would not go into the Hall of *Confucius*, with the rest of the Disciples of that Philosopher, to take Degrees; nor would they burn Incense in Honour of their Ancestors *.

VIII. What Father *Gozani* relates, concerning the Fictions which the *Chineze Jews* have added to the Scriptures, ought, one would imagine, to be understood of the Gloss rather than of the Text. 'Tis the genius of that People to invent an hundred ridiculous Tales, in order to explain certain Passages of Scripture which they think obscure. Those who are fond of such Fiction may abundantly satisfy their Curiosity by perusing the *Chaldee* Para-

|| *Maccab.* II. Chap. ii. 7.

* The Particulars mentioned in this VIIth Reflection, and some other above, make me suspect this Relation of Father *Gozani*; and induce me to imagine that it was calculated merely to serve a Turn, as was observed before. But this will be more fully considered in the following Note.

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phrases, the *Bereschith Rabba*, and *Solomon Jarchi's* Commentary on *Genesis*.

IX. We are not to wonder that there should be no Altar in the Synagogue spoken of here, for as the *Jews* no longer offer up Sacrifices, and are not permitted to sacrifice any where but in *Jerusalem*, an Altar would consequently be of no use to them.

X. When Father *Gozani* says that the *Hebrews* have Twenty-seven Letters, he doubtless included in that Number, the five final Letters mentioned by *St. Jerom*, which strictly speaking, are not different Characters, but a different way of writing certain Characters, by lengthning the Strokes at the end of the Words, instead of drawing them crooked, as is done at the Beginning and End, except in ׀, which is entirely shut *.

Chaph, Mem, Nun, Pe, Tsade.

צ. מ. נ. ׀. כ.

Father NYEL, to Father DE LA CHAIZE,
Confessor to the King.

Lima, Capital of Peru, May 20, 1705.

Most Reverend Father,

AS the *English* and *Dutch*, by reason of the War, prevented our going through the Straits of *Sunda* and *Malacca*, through one of which

* As the Relation which Father *Gozani* hath given us of these *Chineze Jews*, appeared to me very curious, I was determined to make all the Enquiries possible concerning them, and not take his several Assertions upon Trust, as is but too commonly done by Compilers of Travels and others. For this Reason I had Recourse to all the Authors whom I remembred to have treated on this Subject, and shall here give the Subtance of my Researches.

As the *Jews* in question first entered *China*, under the Dynasty of *Han*, these consequently might either have been those of the grand

which all such Ships as sail to *India*, Eastward, must pass; it was thought proper, in order to secure

grand Dispersion, which was about Seven Hundred and Twenty Years before Christ; when *Shalmaneser*, King of *Assyria*, Successor to *Tiglathpileser*, took *Hoshea*, King of *Samaria* Prisoner, and carried him and the Ten Tribes into Captivity: Or they might have been of those *Jews*, who quitted their Country after the Destruction of *Jerusalem*, by *Titus*, Anno Dom. 61. We have no particular Account of the Dispersion of the Ten Tribes by *Shalmaneser*, whom he carried first into *Assyria*: but be that as it will, the *Jews* have made a considerable Figure since that Dispersion. *Eldad*, an Author mentioned by *Basnage* in his History of the *Jews*, Book VII. has given us the History of their Dispersion, but interlards it with so many Fictions, that it falls little short of the Mythology of the *Greeks*. *Benjamin* of *Tudela* also embellishes his Work in like manner, and describes a prodigious Extent of Country, of which he pretends the *Jewish* Nation were Proprietors, though we have only his Authority for it. *Peritzol*, another celebrated *Jewish* Historian, has fixed them in several Parts of the World, for Instance, he speaks of a Community of *Recabites* in the Desert of *Labor*, and bestows a Kingdom upon them in the Deserts of *Arabia*. He likewise has settled them upon the Borders of the River *Ganges*, the Parts frontier to *Bengal*, the *Philippine* Islands, &c. Lastly, He has planted them near a certain River, called *Sambatius* or *Sambatiën*, in the Neighbourhood of the Emperor of *Abyssinia*'s Dominions. If 'tis certain that there ever was a *Jewish* Settlement in these Countries, we might naturally suppose them to be the Descendants of the Ten Tribes.

But to proceed to Particulars which are more to be depended upon: Mention is made of *Jews* in *China*, by two *Mohammedan* Travellers, who visited that Empire in the Ninth Century, as appears from their Travels, translated by the learned *Abbé Renaudot*, an *English* Version of which was published in *London* 1733, 8vo. 'Tis there said, pag. 41, that in a great Revolution which happened in *China*, Anno Dom. 877. occasioned by the Insurrection of the *Biachu*, an Officer under the Emperor; *Cansu* one of the most noted Cities in *China*, and at that Time the Port Town for all the *Arabian* Merchants, was taken, and all the Inhabitants put to the Sword; and that besides the *Chinese* who were massacred on this Occasion, There perished One Hundred and Twenty Thousand *Mohammedans*, *Jews*, *Christians*, and *Persees*, who were there on Account of Traffic. Our *Arabian* Author afterwards observes, That the Number of the Professors of these four Religions, who thus perished, is exactly known; because the *Chinese* are extremely accurate in the Accounts they give of them.

These

cure ourselves from the Enemy, to proceed by the Straits of *Magellan* and the *South-Sea*.

'Twas

These *Mohammedans*, where mention is made, pag. 84, of the Island of *Sarandib* (*Ceylon*;) tell us, that *In this Island there is a very great Number of Jews, as well as of many other Sects, and even Tanwis or Manichees, the King permitting the free Exercise of every Religion.* The Travels of these *Arabians* are highly valued by *Abbé Renaudot*; and in the main, are thought to contain authentic Particulars. *Pietro della Valle*, Parte II. pag. 81, speaks of *Jews* settled in *Ispahan* (this was in 1620) and informs us, that one of them was put to Death by order of the *Sopbi*, *invocando sempre, infin' all' ultimo spirito, il nome di Mosè*, calling upon the Name of *Moses* with his last Breath.

But to come nearer to our Subject, (as mention will be presently made of *Jews* residing in *China*) the learned Mr. *Thevenot* was very solicitous to know, whether there were not some far up in *India*, as appears by Mr. *de Merveille's* Letter to the famous Mr. *Bernier* *, who answers as follows. 'I certainly should be extremely glad, as well as Mr. *Thevenot*, could there be found on these Mountains, such *Jews* as he wishes for, I mean some Descendants of the Tribes carried away by *Shalmaneser*; but you may assure him, that in Case there were any in those Parts anciently (which is probable) there are none thereabouts at Present; and that all the Inhabitants are either *Heathens* or *Mohammedans*. Possibly there may be *Jews* in *China*, I having lately seen in the Hands of our reverend Father † the Jesuit at *Delli*, some Letters writ by a German Jesuit ‡ at *Peking*, wherein the latter observes, that he had met with some there who had preserved the *Jewish* Belief, and the Old Testament, but knew nothing of the Death of Christ; and that they even offered to make the Jesuit in question, their *Lakan*, provided he would abstain from Swine's Flesh. However, we meet with a great many Footsteps of *Judaism* here. The first is, that at our entering this Kingdom, after crossing the Mountain of *Pire-penjale*, all the Inhabitants whom I saw in the first Villages seemed, by their Air and Physiognomy, to be *Jews*. This was not my Observation alone, it having been

* *Voyages de François Bernier*, Tom. II. 316, &c. at *Amsterdam*, 1732, 12mo. This Letter was writ from *Cachemire*, in 1663.

† This Father is called *Buseus*, in *Renaudot's* Translation of ancient Accounts of *India* and *China*, by two *Mohammedan* Travellers, pag. 186.

‡ This was Father *Adam Schall*. See ancient Accounts of *India* and *China*, pag. 186.

' made

'Twas about the close of the Year 1703, that Fathers *de Brasle, de Rives, Hebrard*, and myself, set out

'made before by our Jesuit, and by several other Europeans. Secondly, I observed that the Word *Mousa* (*Moosa*) signifying *Moses*, is often mentioned by the Inhabitants of this City. Thirdly, 'Tis generally said among them, that *Solomon* came into their Country; and that this Monarch cut the Mountain of *Baramoula*, to make a way for draining off the Waters. Fourthly, That *Moses* died in *Cachemire*, and that his Monument stands within a League of this City. Fifthly, They pretend that this small and very ancient Edifice, which is seen from hence, and stands on a high Mountain, was built by *Solomon*, and that 'tis therefore called *Solomon's Throne* to this Day: I therefore am inclined to believe, that some Jews may have travelled thus far. These People in Process of Time might have lost the Purity of their Law; have turned Idolaters, and afterwards *Mohammedans*. And indeed, we see great Number of Jews who have travelled into *Persia*, to *Lar*, to *Ispahan*, and into *Indostan*, by the way of *Goa* and *Cochin*. I have been informed, that there are many in *Ethiopia*, who are brave Warriors; and that some of these are so powerful, that a valiant Captain, about fifteen or sixteen Years ago, attempted to make himself King of a little mountainous Country, of vastly difficult Access. This was told me not long since, by two Embassadors from the Emperor of *Ethiopia* at this Court.'

But the Author who has writ most to our Purpose is *Abbé Renaudot*, he having drawn up, *An Enquiry concerning the Jews discovered in China*. This forms Part of his learned Commentary on the *Ancient Account of India and China*, by two *Mohammedan Travellers*. *Abbé Renaudot* gives it as his Opinion, that there were anciently, and are at this Day, many Jews in several Provinces of *China*, particularly in the Trading Cities. He relates a Story, which bears a near Resemblance to Father *Gozani's* Account of the *Chinese Jews*, for which Reason I shall transcribe it, *Renaudot* having copied it from *Trigaut de Christiana Expeditione apud Sinas*, a Work compiled from the Memoirs of Father *Ricci*, who gave us the first genuine Informations concerning *China*. A Jew of the City of *Cai-fumfu*, Capital of the Province of *Honan*, coming to take his Degrees, and bearing that this Stranger (*Father Ricci*) and his Companions adored one only God, and abhorred the Superstitions of the Idolatrous Nations, and the *Mahommedans*, had the Curiosity to pay him a Visit. *Father Ricci*, conducting him into the Chapel, he there saw a Picture of the Blessed Virgin with the Infant Jesus in her Arms, and *St. John* near at Hand; when taking them for *Rebecca*, *Jacob*

out from St. Malo on Board the St. Charles, and the *Murinet*; these two Ships being ordered for *China*, and

cob and Esau, he thought he knew them: And after the same manner he guessed at Sight with regard to Christ and the Four Evangelists. Father Ricci put several Questions to him; and by his Answers understood, that he professed the old Law, and acknowledged himself an Israelite and not a Jew: Whereupon the Father concluded him to be a Descendant of the Ten Tribes carried into Captivity, and dispersed over the uttermost Parts of the East. He shewed him the Bible of Philip II. printed by Plantin; and this Jew knew the Hebrew Characters, but could not read them. He related that in the City whence he came, there were ten or twelve Thousand Jewish Families, who had a good handsome Synagogue, which they had lately rebuilt at a considerable Expence: That for five or six Hundred Years they had preserved the Pentateuch written upon Rolls, which they held in great Veneration: That at Hamcheu, Capital of the Province of Chequiang, (Chekiam) there was still a greater Number of Israelites and a Synagogue: That there were some also in other Provinces, but that being destitute of Synagogues, they were greatly decreased in Number. We are told that this Jew in pronouncing some Hebrew Words differed from our manner, as in Hierosolaim and Moleia. He informed them that some of his Countrymen understood Hebrew, and among the rest a Brother of his: That for his Part, having from his Youth applied himself to the Chineze Literature, he had neglected the other. He frankly confessed, that for this Reason he had been deemed unworthy to enter the Synagogue, by the Person who was chief of it; but that he was not very solicitous about his Exclusion, provided he did but obtain his Doctor's Degree *. This Story resembles so very much the Relation given us by Father Gozani, that I am not a little inclined to think the one was copied from the other. Both chuse the same Place for the Scene of their Adventure, I mean the City of Caifum-fu. In both (as appears by Abbé Renaudot afterwards) the Jesuits who were with these Chineze Jews, did not understand Hebrew. But there is this remarkable Difference, the Jews, in Father Ricci's Account, excluded their Brother in question from among them, because he had conformed to the Religion of the Country; whereas those of Father Gozani are said not to have had any Scruples on this Head, but, on the contrary, conformed to it. As the Accusation had not been levelled against the Jesuits, in Father Ricci's Time, viz. of their joining with, and encouraging Idolatry, the Jesuits consequently did not then want such a Sanction as that of these Chineze Jews; but as this Affair afterwards made a

* Ancient Account of India and China, pag. 184, 185.

32 TRAVELS of the JESUITS.

and commanded by Messieurs du Coudray-Perée, and Fouquet, both Men of Abilities and very well skilled

great Noise in Europe, and the Pope strongly censured every Compliance with the *Chineze* Worship; the Jesuits very probably judged it necessary to revive the Story of antient *Jews* in *China*, and to draw them under such Characters as might best suit their Purpose.

That there very probably are *Jews* in *China*, may be gathered from what has been said above, as also from what follows. 'Tis generally allowed, that since the Destruction of *Jerusalem*, there is hardly any Country of our Continent, where the *Jews* have not been very numerous, besides those who were in *Persia* and *Egypt* before that Time.

Before the Appearance of *Mohammedism*, there were whole Nations of them in *Arabia*, as may be proved by many Passages of the *Koran*, where they are mentioned. The *Jews* were persecuted by the *Christian* Emperors, and especially by *Heraclius*, who put a very great Number of them to Death, because (say the *Arabs*) he was admonished to beware of a circumcised Nation, from whom he had every Thing to fear. This he construed of the *Jews*, not dreaming of the *Arabs*, many of whom were circumcised, as were afterwards those who followed *Mohammed*; for all the *Arabs* were not so. This drove a great Number of *Jews* into the Dominions of *Persia*, where some of them have been ever since the first Captivity: And History informs us, that they sometimes stirred up those Infidel Princes against the *Christians*: But they afterwards enjoyed more Liberty under the *Mohammedans*, who never disturbed them in the Exercise of their Religion, for which Reason they multiplied greatly in all the Provinces of the East. And when the City of *Bagdad* was built by the *Khâlif Almanzar*, and became the Capital of the *Mohammedan* Empire, the *Jews* settled there, and grew very wealthy and powerful.

They thrived by various Ways; many of them cultivated the Sciences, particularly Philosophy, Astronomy, and Physic. Others applied themselves to Commerce, in which that Nation had ever been very industrious; and some got into the publick Revenues and Customs, as Receivers and Inspectors. In a Word, they became so numerous and powerful, that as the *Christians* had obtained the Privilege to have their Patriarchs, the *Jews* procured almost the same for a Chief of their Nation, whom they called *Ras Jaggola*, or *Jaggalut*, whence the *Arabs* have their *Ras Jalut*, or Prince of the Exiles, who exercised the same Jurisdiction over the *Jews*, as the Patriarch did over the *Christians*.

To

skilled in Navigation. December 26, We sailed with a favourable Wind, which in a Fortnight convey'd

'Tis certain that the *Jews* have swarmed all over the East for many Ages. *Persia* is full of them, and they had a Synagogue at *Modain*, the antient *Seleucia* of the *Parthians*, out of whose Ruins *Bagdad* was partly built; and when the *Jews* removed to this new City, they became very powerful; and obtained, from the *Kálifs*, such Privileges as differed but little from those indulged the *Christians*. 'Tis very likely that some Remains of the ten Tribes existed in *Upper Asia*. We are assured by all Authors, both *Christian* and *Mohammedan*, and by all Travellers antient and modern, that *Jews* have been found in *Persia*, in *Chorassan*, in the *Marwaralnabrah*; and in the Provinces farthest remote, and nearest bordering upon *China*, as well as in *Africa*, not to mention *Egypt*, where they have always been very numerous. *Gulielmus de Rubruquis*, who travelled into *Tartary* in 1246, tells us, that about two Days Journey beyond *Derbent*, in the Way to *Great Tartary*, he found a prodigious Number of *Jews* in a City called *Samaron*; and he mentions an inclosed Country towards the *Caspian Sea*, where the *Jews* were confined. *Carpin*, who travelled at the same Time, likewise gives us an Account of some of the *Jews* of *Tartary*, whom he calls *Brutaches*, or *Bastarques*. There is an Edition of the Travels of *Rubruquis* and *Carpin*, printed at *Paris* in 1634. *Anthony Tenreiro*, a *Portuguese*, the first who travelled from *India* to *Europe* by Land, whose Book was printed at *Coimbra*, Anno Dom. 1560, found some *Jews* in *Lar*, and other *Persian* Cities in his Way. *Abulfeda* frequently tells us, that there were Multitudes of them in the *Indies*, particularly at *Calayata* and *Cingala*, as also at *Coulim*, according to *Marcus Paulus Venetus*. *Nuweiri* speaks of them at *Modain*, as being so powerful, that Anno Dom. 1177, they had a warm contest with the *Mohammedans*. At *Cochin* there were *Jews*, who, according to *Diego de Couto*, spoke the antient Tongue. Great Numbers of them were spread all over *Malabar*, and they quite peopled some Places in it.

It is likewise certain, that for many Ages past, they have been very numerous in *Persia*, and in the several Provinces formerly dependant on, or now belonging to it; and in all Places where the *Persian* Language is spoken, as it is in almost every Part of the Dominions of the great *Mogul*. This is confirmed by the Versions of the Scriptures which the *Jews* have made in that Tongue, whereof the Pentateuch only, was printed in *Hebrew* Characters, at *Constantinople*, Anno Dom. 1551 *.—In the whole

* Ancient Accounts of *India* and *China*, pag. 283. & seq. if
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vey'd us to the *Canaries*, where we did not cast Anchor. After meeting with very tedious Calms under the Equator, during a Month, we proceeded in our Course; and continuing our Voyage for Three Months, came within Threescore Leagues of the Straits of *Magellan*, through which we intended to pass, into the *South-Sea*.

'Twould be needless to give you a Description of these renowned Straits, which were first discovered by *Ferdinand Magellan*, so famous for his Voyage round the World, in 1520. I chose rather to send you a faithful Map of them, drawn up from the last Observations, which are much more accurate than the preceding Ones. We had already sailed into the first Canal, lying at the Entrance of this Strait; and had even cast Anchor in a Creek on this side *Gregory-Bay*, when there rose on a sudden so impetuous a Wind, that it broke away four of our Cables successively, and made us lose two Anchors. We were in Danger of being Shipwreck'd,

if the Account given by Father *Ricci* be true, we may conclude that our *Chineze Jews* may be descended from the ancient Ten Tribes, who were carried into Captivity by *Shalmaneser*: And the same may be inferred from some Passages in Father *Gozani's* Letter, as where he observes that his *Chineze Jews* possessed some Books of Scripture, but wanted others; and that there were others again, with which they were unacquainted: As also where these *Jews* tell Father *Gozani*, that their Ancestors came from a Kingdom of the West named *Judab*, which *Joshua* conquered after his coming out of *Egypt*, &c; these *Jews* not mentioning any Incidents which should induce us to suppose, that they knew any Thing relating to their Nation, after the Dispersion of the Ten Tribes, and consequently were descended from them. To conclude, I believe we may suppose with great Probability, that there are *Jews* now settled in *China*; but whether of the ancient Dispersion seems very uncertain. And with regard to Father *Gozani*, he possibly may not have given us a faithful Relation of them, but represented them in the manner he has done, merely to serve a Turn, I mean to lessen the Odium thrown upon his Brethren, for their joining in the Worship of *Confucius*, that of their dead Ancestors, &c.

but

SEA

Isles of Sebald

Anycan I.

Beauchene I.

53

54

ates I.

56

A MAP OF
TERRA DEL FUEGO:
and of the Straits of
MAGELLAN, & LE MAIRE,
with the new Islands
of Anycan and
Beauchene.

E. Bowen sculp.



NORTH SEA

Isles of Sebald

Streights of Magellan

Beauchene I.

Ancan I.

L FUEGO

Streights of le Maire

States I.

Hermits I.

Isles Barneveldt

A MAP OF
TERRA DEL FUEGO:
and of the Straits of
MAGELLAN, & LE MAIRE,
with the new Islands
of Ancan and
Beauchene.

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but Heaven, moved with our Prayers and Intreaties, was so gracious to deliver us.

During the Fortnight which we staid in this first Canal, in order to search for our Anchors, and to take in Water from a River which Mr. *Baudran de Bellêtre*, one of our Officers had discovered, and to which he gave his Name; I had the Satisfaction to go sometimes a-shore, purely that I might glorify the Lord, in a Part of the World which has not yet been enlightned with the Gospel. The Land is open and flat, but interspersed with little Hills. The Soil appear'd good enough, and fit for ploughing &c. 'Twas very probably in this Part, (the narrowest of all the Straits) that the *Spaniards*, under *Philip II.* raised the Fortrefs of *Nombre de Dios*, when they rashly attempted to exclude all other Nations from the Straits of *Magellan*, by building two Towns there. For this Purpose they sent out a large Fleet, under the Command of *Sarmiento*, which being buffeted and dispersed by a Storm, the Captain arrived at the Straits in a very shattered Condition: He then built two Fortresses, one at the Entrance of the Straits, which I take to be *Nombre de Dios*, and the other a little higher up, and called by him *Ciudad del Rey Phelippe* *, probably in the Place now call'd Port *Famine* †; because the *Spaniards* perished there for want of Provision, and all other Succours. But not the least Footsteps remain of these Fortresses, in either of the Places. We did not see any of the Inhabitants, they at the Approach of Winter, always retiring farther up into the Country. But some *French* Ships which came before, and followed after us, saw several of them higher up the Straits. These affirm that the Na-

* The City of King *Philip*.

† 'Twas so called by Sir *Thomas Cavendish*, who in 1586, in his Passage through the Straits of *Magellan*, found that most of the *Spanish* Garrison were starved.

tives, who appear humane and tractable, are generally strong, tall, and tawny, like the rest of the *Americans*. I shall say nothing as to their Genius or Customs, being firmly determined not to advance any Thing false or even doubtful. I was afterwards told when I got to *Chili*, that the Jesuits of that Kingdom intended to go the first Opportunity, as far as the Straits of *Magellan*, from which some of their Missions are not above an hundred Leagues distant. These Fathers will meet with abundance of Crosses; will be obliged to bear the severest Rigours of the Cold, be forced to travel through frightful Desarts, and to follow the Savages in their long IncurSIONS. Such Missionaries as shall be so fortunate as to accomplish in these Parts, what has been attempting, with so much Toil and Patience, for these hundred Years past, among the *Iroquois* and *Hurons* of *Canada*, must first have gone through the same Difficulties.

To return to our Voyage. As the loss of our Cables and Anchors, did not permit us to pass through the Straits of *Magellan*, where Ships cast Anchor every Night, and that the Winter of this Country drew near; our Captains were therefore determined to seek, without loss of Time, for an easier and safer Passage into the *South-Sea*, by *le Maire's* Straits. Accordingly we weigh'd Anchor April 11, 1704, and two Days after we came to the Entrance of these second Straits, and past them in five or six Hours, the Weather being very fine *. We coasted pretty near the Shore of *Terra del Fuego*, which seems an Archipelago of several Islands, rather than a Continent, as has been hitherto supposed.

* The Passage of these Straits is so exceedingly short, and that of the Straits of *Magellan* so very long and winding, as is plain from the Maps, that it is surprising any Ships should have passed through the Straits of *Magellan*, after those of *le Maire* were discovered.

I must take Notice by the way, of a considerable Error, which is found, in both ancient and modern Maps, by their giving *Terra del Fuego*, which extends from the Straits of *Magellan* to those of *le Maire*, a much greater Extent in Length, than is agreeable to Truth: It not being above Threescore Leagues long, as we found by the most exact Survey. *Terra del Fuego* is inhabited by *Savages*, who are less known than those of *Terra Magellanica*. 'Twas called *Terra del Fuego*, on Account of the multitude of Fires, which the first Discoverers * saw from it in the Night.

We are told, in some Relations, that *Don Garcias de Nodel* †, having obtained of the King of *Spain*, two Frigates for making Observations in these new Straits, cast Anchor in a Bay where he found several of the Islanders, who appeared to be humane and of a tractable Disposition. According to these Relations, the *Barbarians* in question are as white as the *Europeans*, but they disfigure their Bodies, and change the natural Colour of their Complexions, by painting them in a grotesque, whimsical manner ‡. They are half covered with the Skins of Beasts; wearing Necklaces made of white, shining Muscle-Shells, and a Leathern Girdle round their Waists. Their usual Food is a certain bitter Herb which grows in the Country, whose Flower is something like a Tulip. These People assisted the *Spaniards* to the utmost of their Power, they working with, and bringing them all the Fish they caught. They were armed with Bows and Arrows, wherein

* *Magellan*, &c.

† I with the Father had told us the Year, in which *Don Garcias de Nodel* was in these Parts.

‡ Some Travellers, particularly the *Dutch*, gave romantic and idle Accounts of these People, as that they were eleven or twelve Foot high; that they tore up whole Trees by the Roots; threw Stones of so vast a Size, at their Boats, that they were capable of sinking them; that they were Man Eaters, &c.

they fixed Flints that were well enough wrought; and carried with them a kind of Stone Knife, which they always laid on the Ground, together with their Arms, whenever they approached the *Spaniards*, as an Indication that they trusted themselves in their Hands. Their Huts were made of the Branches of Trees interwoven one within another; a Hole being left in the Roof, which terminated in a Point, for the Smoke to pass through. Their Canoes made of Barks of large Trees, were tolerably well wrought; and these would not hold above seven or eight Men, they being but about twelve or fifteen Foot long, and two broad †. Their shape was pretty much like that of the *Venetian Gondolas*. The *Barbarians* often repeated *boo, boo*; but whether this was a natural Cry, or some particular Word in their Language is not known. They seemed to have good natural Parts, and some of them soon learnt the Lord's Prayer.

By the way, this Coast of *Terra del Fuego* is very high. The Foot of the Mountains is covered with very and lofty tufted Trees; but the Tops of the Mountains are almost always covered with Snow. In several Places tolerably good, and safe anchoring is found, where Ships may take in Wood and Water. In our Passage through these Straits we

† Travellers are divided, in many Particulars, in the Accounts they give of the Inhabitants of these Parts. They however are universally agreed, that these People are very brave, but not very numerous. That their Faces as well as Bodies are painted; and that their only Covering is a Cloke or Mantle made of raw Hides, or the Skins of Fish and Fowls, tacked together with green Guts. The Women go bareheaded, but wear a Piece of *Penguin's* Skin to cover their Nudities. The Men wear a Cap of Feathers. Their Weapons are Clubs, Bows and Arrows, pointed either with sharp Flints or Bones. Their Canoes are made out of hollow Trees; and their Nets of Guts and Sinews, the Fibres of Barks of the Trees, and such like. Their Food is Penguins, Seals, Venison, and other Game, taken either at Sea or on Land. They live in Huts made of Boughs.

discovered

discovered to the left, at about three Leagues Distance, the *States* Island, which also seemed very high and mountainous.

To conclude, after passing through *le Maire's* Straits, and coming in Sight of some Islands specified in our Maps, we began to feel the Rigour of that Climate during Winter, by the extreme Cold; the Hail, and Showers of Rain, which poured down incessantly; and by the Shortness of the Days, which are not above eight Hours long; and being very dark, seemed to form, in some Measure, one continual Night. We now came into the tempestuous Southern Ocean, where we were assailed by furious Gusts of Wind, which separated our Ship from that commanded by Mr. *Fouquet*. Here we were buffeted by such violent Storms, that we were more than once afraid of running upon some unknown Coast. Nevertheless, we did not advance higher than $57 \frac{1}{2}$ Degrees South Latitude*; and after having struggled almost a Fortnight with contrary Winds, we ply'd to Windward, and doubled Cape *Horne*, the most Southern Point of *Terra del Fuego*. We here observed another Error in our Maps, they placing Cape *Horne* in $57 \frac{1}{2}$ Degrees, which must be a Mistake; for tho' we advanced into that Latitude, as was said above, we yet kept pretty wide of this Cape, and did not come in sight of it; whence we conclude, that its true Situation is $56 \frac{1}{2}$ Degrees, at most.

* None of the above Straits are now used; Ships bound to the *South-Sea*, standing away to the South-East, till they come into 59 or 60 Degrees; and by that Means go quite round *Terra del Fuego*, and the several Islands about it. The only Difficulty they meet with in this Course, is Mountains of Ice, which yet do not prevent their Passage. The Captains *Cowley*, *Dampier*, *Rogers* and *Sharp* went round Cape *Horn*, and by that Means saved a considerable Time by avoiding the Straits of *Magellan*. Some of them advanced as far as Latitude 61 Degrees, 53 Minutes; so that the Ship on board which Father *Nyel* was, did not stand far enough to the South.

As the greatest Difficulty in this Part of our Course had been to double Cape *Horne*, we now proceeded with greater Ease; and came, insensibly, into more gentle and pacific Seas, so that, after a Voyage of four Months and a half, we arrived in the Harbour of *Conception*, in *Chili*, where we cast Anchor the 13th of *May*. In this City is a College of Jesuits, where our Fathers received us with all possible Demonstrations of Joy. *Conception* is an Episcopal City, but neither rich nor populous, tho' the Soil be fruitful *. For this Reason every Thing is much cheaper in these Parts than in *Peru*, except *European* Goods, which sell much dearer here. The Houses are low, ill built, unadorned, and not well furnished. The Churches speak the Poverty of the Country, and the Streets are like those of our Villages in *France*. The Harbour is handsome, spacious, and safe, tho' exposed pretty much to the North Wind, at least in Winter and Autumn. A Week after our Arrival at *Conception*, the *Murinet*, which had been separated from us, as was before observed, came and dropt Anchor in this Harbour; and by that Means removed the sad Apprehensions we were under, of her having met with some Disaster. We staid at *Conception* no longer than was necessary for us to take in some Refreshments, and to rest ourselves after the Fatigues of

* This is one of the most considerable Cities in *Chili*. Besides being the Seat of a Bishop, 'tis also that of a *Spanish* Governor, and of a royal Audience. Its Bay is in the Form of a Crescent; the Island of *Santa Maria* lying before it, and forming a good Harbour. The Town, to Landward, is encompassed by Hills, which rise gradually one above another, and are planted with Vines and Fruit-trees, in a semi-circular Form, the Prospect from the Sea being extremely agreeable. The Town stands above forty Miles from the Sea, and yet is rich; and a very considerable Trade is carried on there, it being situated on the River *Topocalma*, at whose Mouth is *Porto di Val Paradise*. Our Jesuit differs from most other Travellers I have met with, when he declares the Inhabitants to be very poor.

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TRAVELS of the JESUITS. 41

our Voyage. Thus, a Fortnight after, we sailed for *Peru*, leaving, at *Conception*, the *Murinet*, she requiring more Time for refitting, and taking in Refreshments.

The first Harbour in *Peru* where we cast Anchor was that of *Arica* *, in about 19 Degrees South Latitude. This City and Port were formerly very famous, that being the Place where the *Spaniards* used to ship the immense Treasures drawn by them from the Mines of *Potosi*, and thence carry them by Sea to *Lima*. But ever since the *English* Privateers have infested these Seas, it has been thought safer to convey them by Land, tho' at a greater Expence. We staid near five Months in this Port, and that of *Hilo*, which is but thirty Leagues from it, and has nothing remarkable. Our *China* Mission engrossed our whole Thoughts, so that this long Delay appeared inexpressibly tedious; and we now began to fear that our Ships would not perform the Voyage to *China*. The most remarkable Circumstance in *Peru* is, that neither Grain †, Hail, Thunder or Lightning, are ever seen in that Country; the Weather being always beautiful and serene. A southern Breeze, which blows generally, and is as the North Wind in *France*, cools the Air, and makes it more supportable; but Earthquakes are frequent here;

* This Town stands 100 Leagues North-west of *Potosi*. The Town, which is large, is inhabited by *Spaniards*, *Indians*, and *Mulattos*. The Harbour is good.

† The natural Cause of this perpetual Drought, is thus accounted for by *Zarate* the *Spanish* Historian. He observes that the South-west Winds blow upon the *Peruvian* Coast all the Year round; and the Ocean is called *Pacific*, because the Winds never disturb the Waters. These easy Gales always bear away the Vapours from the Plains, before they can rise and form a Body sufficient to descend in a Shower; but when they are carried farther and higher, they grow more compact; and at length fall, by their own Weight, in Rain. *A Voyage round the World*, by William Betagh, page 263.

there

there happening two or three during our Abode in these Parts.

After making so long a Stay in *Arica* and *Hilo*, we sailed for *Lima*, and cast Anchor before *Pisco* *, which is but forty Leagues from it. There formerly stood near this Port a famous City, situated on the Sea-shore; but it was almost entirely ruined and laid waste by an Earthquake that happened the 19th of *October*, 1682, on which Occasion *Lima* † suffered also very considerably; for the Sea breaking its usual Bounds, swallowed up that unhappy City, which the *Spaniards* have endeavoured to build at a little farther Distance, and a full quarter of a League from the Sea. A large and beautiful College, of our Society stood in that City; and another College is now building in the new City. As the reverend Father, Rector of *Lima*, had invited us to come by Land to this Capital of *Peru*, which stands near *Callac*, whither our Ships were to sail, Father *de Brasle* and I went thither, to rest ourselves a little after our very tedious Voyage. Our *Spanish* Fathers, who had long waited impatiently for our Arrival, indulged us the highest Testimonies of their Love and Esteem.

Lima, Capital of *Peru*, and the usual Residence of the Viceroy, is larger than *Orleans*. The Plan of the City is beautiful and regular. It stands in a

* This is a Port Town, and the Country about it is mountainous, but the Vallies produce good Wine, a great deal of which is exported.

† 'Tis related that the most violent Earthquakes ever felt at *Lima*, were in 1586 and 1687. *Waser*, who was the last mentioned Year in those Seas, tells us, that his Ship felt so prodigious a Shock, that he imagined they had struck on a Rock; but afterwards sounding, he could find no Bottom; and as the Water they took up was mixed with Sand, they were persuaded that the Shock proceeded from an Earthquake. We are told, that Ships, at 150 Leagues from *Lima*, were sensible of this Earthquake.

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Plain at the Foot of the Mountains. 'Tis watered by a small River, the Stream of which, tho' small, is yet swelled in an extraordinary Manner in Summer, by the Torrents which rush from the neighbouring Mountains, when the Snow melts. In the Center of *Lima*, is a large, beautiful Square, on one side whereof stands the Viceroy's Palace, which is far from magnificent; and on another are the Cathedral, and the Archiepiscopal Palace. The two remaining Sides are composed of private Houses and Tradesmens Shops. The sad Effects of the general Ruin and Desolation, caused by the Earthquake abovementioned, are still seen here. As Earthquakes happen very frequently in *Peru*, the Houses are not built very high. Most of those in *Lima* are but of one Story; are built of Clay or Wood, and covered with a flat Roof, which serves as a Terrass. But tho' the Houses make but an indifferent Figure, the Streets are handsome, wide, strait; and intersected, at certain Distances, by cross Streets, (but narrower) for the Conveniency of Trade. The Churches in *Lima* are magnificent, they being built according to the Rules of Art, and after the best Models in *Italy*. The Altars are neat, and very richly adorned; and tho' there are a great number of Churches there, they yet are all vastly splendid. A great Profusion of Gold and Silver is employed about them; but then the Workmanship is not equal to the Richness of the Materials; and the Works in Gold and Silver here, are vastly inferior in Beauty and Delicacy to those of *France* and *Italy*. There are five Houses belonging to our Order, in *Lima*, the chief of which is St. Paul's College.

The Port of *Lima*, commonly called *Callao*, is but two Leagues from the City. 'Tis a very safe and large Harbour, it being able to contain a thousand Ships. Generally about twenty or thirty are
seen

seen lying in it; and these are employed by the Merchants for carrying on their Trade to *Chili*, *Panama*, and other Ports of *New Spain*. Some Ships belonging to his *Catholic Majesty* lie there, but they are unrigg'd, and only rot in the Water. The Fortrefs, which is a strong one, commands the Port, and has a great number of Cannon, all of Brass.

Here, reverend Father, would be the proper Place for describing this famous Kingdom; for giving you a particular Account of its Government, antient and modern, and its Mines so famous throughout all *Europe*; as likewise its Qualities, the Manners of the Inhabitants, and the Fruits and Plants peculiar to *Peru*; but as the doing of this would require more Time, and much more Abilities than I am Master of, you'll be so good as to be satisfied with what I here send you *.

We

* Captain *Betagh* having given a Description of those Parts, in a Taste and Manner very different from those with which the Jesuits favour us, I shall give some Extracts from him; *Lima* (says he) is the Metropolis of *Peru*, and the Seat of an Archbishop. 'Tis a regular built City, the Streets being all strait and spacious; so that you go through it almost every Way without turning a Corner. 'Tis composed of little Squares, and stands in an open Vale, having only a gentle Stream to water it; and which divides it as the *Thames* does *London* from *Southwark*, allowing for the great Disproportion. The Port of *Lima* is *Callao*, seven Miles below it. The Houses are only one Story high, of twelve or fourteen Foot, because of the frequent Earthquakes in that Country. There are about eight Parishes, three Colleges for Students, twenty-eight Monasteries for Friars, and thirteen Monasteries of Nuns; so that the Religious take up a fourth Part of the City. However, by the easy flow of Money, and the vast Sums bequeathed, they are all well endowed and supported. There also are two Hospitals for the sick, poor, and disabled, in which several of our Men were kindly looked after. The Length of the City from North to South is two Miles *; the Breadth one and a half; the Wall, with the River,

* In Mr. Salmon, 'tis said to be four Miles in Length, and two in Breadth. Modern History, Vol. III. pag. 270.

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We now had reposed ourselves some Months in Lima, when our Captains told us, that being unable

ver, making a Circumference of six Miles. On the East Side of the Stream lies the other Part of the City, being joined by a very handsome Stone Bridge of five or seven Arches.

I compute that there are now sixty or seventy thousand Persons in Lima, all Sorts and Colours included; and I don't wonder at any Multiplication in a City which is the Center of so much Affluence and Pleasure. For besides the natural Increase of the Inhabitants, all Ships which trade that Way, whether private or public, generally leave some Deserters who chuse to stay behind, because of the Employment which all white Faces meet with.

The Inhabitants are thus distinguished

- Spaniards.* Natives of *Old Spain*.
- Creolians.* Born in *America* of white Parents.
- Mulattos.* Issue of White and Negro.
- Mestizos.* Issue of White and Indian.
- Quartron Negros.* Born of White and Mulatto.
- Quartron Indians.* Born of White and Mestizo.
- Sambo de Mulatta.* Negro and Mulatto.
- Sambo de Indian.* Negro and Indian.

The Issue of *Sambo Mulatta* and *Sambo Indian* are called *Giveros*. They are thought to have the worst Inclinations and Principles, and when known are banished the Kingdom *.

Hence proceed endless Denominations according to the Variety of Mixture; and some People make it a Science to know the Multiplicity of Casts, and to give them a Name; but the above-mentioned are the Principal. 'Tis thought creditable to mend the Breed, by ascending or growing whiter: But a Descent or Caste the other Way is called *Saltatras*, from *Saltare retrò*, to leap backward; and is looked upon as scandalous, and the being base-born.

Of all Parts in the World, the People here are the most expensive in their Habits. The Men dress as in *England*, their Coats being made either of Silk or fine *English* Cloth, and Hair-Camlets, embroidered or laced with Gold and Silver; and their Waist-coats commonly of the best Brocades. The Women never wear Hoops or Stays, only a stitched *Holland* Jacket next their Shifts. They generally throw over their Shoulders a square Piece of Swan-skin Flannen, entirely covered with *Flanders* Lace, besides the

* 'Tis highly unjust, to banish all such in general, and not limit this Punishment to those only who may have committed some Guilt. Descent or Colour are surely, in themselves, no Crimes.

ble to sail any farther, they were indispensably obliged to return to *France*. This Resolution did not surprize

the Silver or Gold Lace round the Petticoat. When they walk out, the *Creolian* Women are veiled, but not the *Mulattas*, and they wear no Head-cloaths till the Age of thirty or forty, their Hair being tied behind with fine Ribbons. But the Pride of both Sexes appears chiefly in *Mechlin* and *Brussels* Lace, with which they trim their Linen in a most extravagant Manner, not omitting even their Sheets and Pillows. Besides the covering of the Mantle abovementioned, their Linen is doubly bordered with it at Top and Bottom, with Puffs of four or five Furbelows hanging down to the Knee. Then as to Pearls and costly Stones, which they wear in Rings and Bracelets for the Neck and Arms, they are very immoderate; tho' the Value is hardly equal to the Appearance.

Of all the Convents in *Lima*, that of *St. Domingo* is the richest. I was present at the Election of a Provincial or Governor of the *Dominicans*. A large triumphal Arch was built cross the Street; the Inside lined with Scarlet Cloth and Velvet, and hung all over with Jewels and wrought Plate. Thro' this Arch the principal People of *Lima* past, with the new Provincial at their Head, he stopping to hear a short Oration spoke by a Girl on that Occasion; and then proceeded to his Convent in order to finish the Solemnity. The Processions in *Lima* are made with greater Pageantry and Shew than those of *Europe*. Many Fireworks are played off on those Occasions, and the Managers of our Playhouses might take many good Hints from their Machinery, &c.

The Viceroy's Salary is ten thousand Pounds Sterling a Year, and his Perquisites twice the Sum. All Places are in his Gift, both in the Government and in the Army throughout *Peru*, unless particular Persons are sent and nominated by the King. The judicial Court consists of twelve Judges, not to mention inferior Officers, Council and Solicitors. Here all Causes ought to be determined; but they often are decided beforehand in favour of the Party who gives most Money. Tho' this wide-extended Country abounds in Riches, yet there is not abundance of Work for the Lawyers, the Statutes being few and plain; a very happy Circumstance for the People.

Yet in *Peru* there are Corregidors or Magistrates in Districts from *Lima*, who find Ways and Means to oppress the Poor *Indians*, notwithstanding they are perjured if they trade with them. The poor People live chiefly by Husbandry and by working in the Mines; and the *Spanish* Court have found it necessary to forbid the Corregidors trading with them, in order to secure them the quiet Possession of the Fruits of their Labour. To elude this

Oath,

surprize us in any Manner. Those Commanders had their Reasons for going back; however, we were

Oath, another Person procures, underhand, a Parcel of *European* Goods, and disperses them among the *Indians*, who, tho' they want none of them, must buy them at three or four hundred *per Cent.* more than prime Cost; a Time being fixed for the Payment of the Money. These Hardships are past retrieving, because every Magistrate knows his Reign is but short, and if he does not make a Fortune he is laughed at. They therefore wink at one another; and as the Distance between *Peru* and *Spain* is so great, the King's Orders are seldom regarded, it taking up two Years to go backwards and forwards, which gives Occasion for many clandestine Acts: For the King, according to Law, ought to have a twentieth Part of all the Gold, and a fifth Part of all the Silver; but there are vast Quantities that never pay Duty, which are carried privately over the Continent the North Way, as well as Southward by trading Ships. And tho' prodigious Sums are allowed for the Militia, Garrisons, and Repairs of Fortifications, yet half of them are not applied. Hence we may conclude, that immense Sums would come into the Treasury at *Madrid*, if his *Catholic* Majesty was but faithfully served.

The Country in *Peru* is naturally subject to Earthquakes, but notwithstanding the Parts near the Coasts have suffered greatly by them, yet the Churches are pretty lofty, and neatly built. That Part of the Building which requires most Strength is generally finished with burnt Bricks; but their Houses are all built of Bamboo Canes, and Bricks dried only by the Weather, which are durable enough because it never rains. The Covering is a Matting with Ashes upon it, to keep out the Dews, this being the only Wet they have. One would expect it much hotter hereabouts than it is, there being no Proportion between the Heat of this Climate in *America*, and the same Degree of Latitude in *Africa*, and for these two Reasons; first, the cool Temperature of the Air, proceeding from the congealed Snow on the Mountains, which diffuses itself every way; and secondly, the humidity of the Vapours that hang over the Plains, and which are so frequent, that when I first came to *Lima* I often expected it would rain. These Vapours are not so coarse, nor so low as our Fogs, nor separated above like our Summer Clouds; but an Exhalation between both, being spread quite round, as when we say the Day is overcast: So that sometimes a fine Dew is felt upon the outward Garments, and discerned by the Eye upon the Nap of the Cloth. 'Tis a great Happiness for the People of *Lima* to be thus screened, one half of the Day from the Sun; and though the Afternoon be Sun-shine, 'tis yet very tolerable, being

were under the greatest Concern, since we thereby saw ourselves frustrated, at least for a Time, of our fondest

being mixt with the Sea-breezes, and not near so hot as in *Lisbon*, and some Parts of *Spain*, which are Thirty Degrees farther from the Equator.

The want of Rain in this Part of the Continent obliged the poor but happy *Indians*, before they were conquered, to make Drains and Canals for bringing down Water from the distant Mountains; and this they have done with such great Pains and Skill, that the Vallies are kindly refreshed, producing Grass, Corn and Variety of Fruits; to which the Dews above-mentioned, may also contribute in some little Measure.

They have Plenty of Cattle, Fowl and Fish, and all Provisions common to us, Butter excepted, instead of which they always use Lard. They have Oil, Wine and Brandy, but not so good as in *Europe*. They drink much of the Jesuits Herb *Gamini*, brought from *Paraguay* by Land, all *East-India* Tea being prohibited. They make a Decoction of it, and suck it through a Pipe or Quill. 'Tis generally called *Mattea* here, being the Name of the Bowl out of which they drink it. Chocolate is their usual Breakfast, and a grace Cup after Dinner. Sometimes they drink a Glass of Brandy for Digestion, but scarce any Wine at all. In the Kingdom of *Chili* they make a little Butter, such as it is, and their manner of making it is remarkable. The Cream, is put into a Sheep-skin, stript off whole, and kept for that Purpose: After tying the Ends fast, two Women lay it on a Table, and shake and fouse it between them 'till it comes.

Tho' the *Spaniards* are no Friends to the Bottle, Gallantry and Intrigue are here brought to Perfection, they devoting so much of their Time to the Service of the Fair, that *Venus* seems to keep her Court here. 'Tis thought unpolite not to keep a Mistress, and scandalous not to maintain her handsomely. The Women have many Accomplishments, both natural and acquired: Their Conversation is free and sprightly, their Motion graceful, their Looks winning, and their Speech and Words engaging. They all have a delicate Shape, not injured by stiff-bodied Stays, but left to the Beauty of Nature; so that a crooked Person is never seen among them. Their Eyes and Teeth are particularly excellent, and their Hair being generally of a dark, polished Hue, is finely combed, and platted and tied behind with Ribbons, but never disguised by Powder; for the Brightness of their Skin round the Temples, appears very well shaded thro' the Hair, like Light in a Landskip.

fondest Expectations. Thus, after earnestly recommending this Affair to Heaven, and humbly beseeching the Holy Ghost to point to us how to act in so delicate a Conjecture, we resolved to go for *Mexico*, and from thence to the *Philippines*, whence we might easily reach *China*. Father *de Rives*, one of our Companions, being very much weakened by the Fatigues he had gone through in our long Voyage, was obliged to return to *France*, on board of the Ships which had brought us to *Peru*.

With regard to us, whom Heaven has hitherto been so gracious as to preserve in good Health, tho'

Tho' all have Amours in *Lima*, yet the Men are careful in concealing them, no indecent Word or Action being allowed in public. They have two usual Times for these Amusements, one at the *Siesta*, or Afternoon's Nap, which is commonly with the Mistress; the other is in the Evening cross the Water in Calashes; or at the great Square in the Town, where the Calashes meet in great Numbers towards the Dusk. These are slung like our Coaches, but smaller; and many of them fit only for two sitting opposite. They are always drawn by one Mule, with the Negro-driver upon his back; and it is usual to observe, among these Calashes, several of them with the Windows close up, standing still for half an Hour together.

In these Pastimes they have several Customs peculiar to themselves. After Evening Prayers, a Gentleman changes his Dress, from a Cloak into a *Montero*, or Jockey coat, with a Linen laced Cap, and a Handkerchief about his Neck, instead of Peruke. If he wears his Hair, it must be tucked under his Cap, and this flapt all down; so that it is an universal Fashion to be disguised some Way or other; for those who have no Mistress, are ashamed to be thought strictly virtuous, and must be in some Mask or other to countenance the Mode*. But all this is at Night. They have an established Rule to prevent Quarrels, and that is, never to speak or take Notice of one another, whether they are going in quest of amorous Game, or visiting their Ladies; so that, in short, the first Part of the Night is a Masquerade all the Year round. See Betagh's *Voyage round the World*, pag. 257, &c.

* These Spaniards seem to be as dissolute as the lewdest Greeks. What Idea are we to form of the Manners of a Place, where a Person is to blush, merely for his fancying himself to be thought chaste!

we are fully sensible of the Toils we must necessarily undergo, in our Voyage to *China*, we yet shall undertake it with Courage, firmly persuaded that Heaven will protect us, and bring us happily to the Country we have so long panted to visit.

I am, &c.

J. A. X. NYEL.

Father DE FONTANEY, to the Reverend *Father* DE LA CHAISE.

Cheu-Chan, a Port of China, in the Province of Chekiam, 18 Leagues from Nimpo, 15 Feb, 1703.

Most reverend Father,

AS I am returning a second Time to *Europe*, to present our reverend Father-general with the present State of the Missions of *China*, I intend to employ the six or seven Months which our Voyage will last, in giving you a general Relation of all our Transactions, for near twenty Years, the Time elapsed since our leaving *France*; you being the Person to whom, under God, we are most indebted for the Progress made by us in these wide-extended Countries. I acquit myself of this Duty much later than would have suited my Wishes; but a multiplicity of Affairs which required Dispatch, would not allow me Leisure sufficient for expressing my Gratitude; or for advising with you concerning the best Expedients, by which the Gospel-Labour, and the Conversion of the Infidels, may be promoted.

'Twas about the Year 1684, as you may remember, that Providence gave us an Opportunity of sending *French* Missionaries to *China*. The Mathematici-

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ans were employed by his Majesty's Order, in *France*, in rectifying and improving Geography. The royal Academy of Sciences, who had the Direction of this Affair, had sent some of their ablest Members into the several Parts of the Ocean and of the Mediterranean; into *England*, *Denmark*, *Africa*, and the *American* Islands, to make the necessary Observations. But the Managers were more puzzled with regard to the Choice of the Persons who should be sent into *India* and *China*, as those Countries are less known in *France*; and as the Academicians might perhaps not meet with a favourable Reception, or give Jealousy to Foreigners, in the Execution of their Design. For this Reason the Jesuits were pitched upon, as having Missions in all those Countries; and as their Vocation is to visit all Places where there is a Likelihood of making Converts.

The late Monsieur *Colbert* was pleased one Day to invite Mr. *Cassini* and I, to communicate his Designs to me. That sagacious Minister addressed me in the following Words, which I shall never forget. *The Arts and Sciences (Father) are not of so much Worth, as to merit your taking the Pains to cross the Seas *, and to live in another World, far removed from your native Country and your Friends. But as a Desire of converting Infidels, and winning over Souls to Christ, often prompt the Fathers of your Society to undertake such Voyages, I wish they would make all possible Advantages of those Opportunities; and that, whenever they are not fully employed in Preaching, they would make a considerable number of Observations in the several Places*

* If the great Mr. *Colbert* did express himself to the Jesuit in this Manner, he possibly thought differently; it not being natural to suppose, that a Minister of his Abilities should imagine, that the Improvement of the Arts and Sciences are not of so much Consequence, as to deserve that the greatest Hazards should be run for the Sake of improving them.

they visit, for the greater Improvement of Arts and Sciences.

This Design was not then put in Execution, and the Death of that great Minister suspended it for some Time : But his Majesty being determined, two Years after, to send an Embassador extraordinary to *Siam*, Marquis de *Louvois*, who succeeded Mr. *Colbert*, desired our Superiors to chuse six of our Fathers, well skilled in the Mathematics, in order to send them into the abovementioned Country.

I had taught the Mathematics eight Years in our College in *Paris*, and had earnestly desired, for above twenty Years, to be sent as a Missionary into *China* and *Japan* : But whether I was judged unworthy, or that Providence reserved me for another Season, I continued in *France* 'till this Time. As soon as it was known that I was seeking for Missionaries to be sent to *China*, a great Number of very excellent Persons presented themselves for that Purpose, among whom Fathers *Tachard*, *Gerbillion*, le *Comte*, de *Vissdelou*, and *Bouvet*, were made Choice of.

These Fathers, and myself, being come to *Brest*, we sailed from thence the 3d of *March*, 1685, after having been admitted Members of the Academy of Sciences; and furnished, by his Majesty's Orders, with the several Mathematical Instruments necessary for making Observations. Having passed the Line, we discovered all the Constellations in the Southern Hemisphere. There are very few remarkable Stars near the Antartic Pole, but the Heavens are full of them along the milky Way, from *Scorpio* to *Sirius*. We don't perceive any Thing sensible in the Northern Part. The great and little Clouds are very particular; the small one appearing as big as the Moon, tho' not above half the Size of the great Cloud. When survey'd thro' a Telescope, they don't seem to be a Cluster of small Stars, like

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like the *Præsepe Cancræ*, or milky Way; nor even to be of a darkish, White Colour, like the cloudy *Andromeda*, or the Head of Comets; but they appear with all the Beauty of the rest of the Sky.

The Foot of *Cruzera*, marked ζ in *Bayer*, is a double Star, composed of two very glittering small Stars, distant from each other about the Length of their Diameter. It contains a third, at a little farther Distance from the other two, but much smaller.

We made some Observations at the Cape of *Good Hope*, and in our Passage from the Cape to the Streights of *Sunda*, of which the Public has been already informed. We made several others in *China*, all which I sent into *Europe*; and Part of them will be inserted in Father *Gerbillon's* Voyages into *Tartary*, which will soon appear in Print. You was told, in Father *Tachard's* first Voyage, the kind Reception we met with from the *Dutch*, at the Cape of *Good Hope* and in *Batavia*. Gratitude obliges me to declare again, that Words could never express the Civility they shewed us. We there found several *Roman Catholics*, some of whom were so happy as to confess themselves, which they had not an Opportunity of doing for several Years. These poor Creatures are very much to be pitied. They leave their native Country inconsiderately; go to *Holland*, and there enter into the Service of the *Dutch East-India Company*, by whom they are sent to *India*, whence they are not allowed to return. But their greatest Misfortune is, the being denied the Exercise of their Religion in that Country; and there being no such Thing as Masses, Confessions, Communion, or Priests to remind them of their Duty, and assist them in their expiring Moments. Perhaps a greater Number of People would enter among the *Dutch*, and even serve them more faithfully, if they would but allow the *Roman Catholics*

tholics the free Exercise of their Religion, or at least procure them the Necessaries they stand so much in need of. After comforting them to the best of our Power, we exhorted them to persevere in the Faith, to keep strictly God's Commandments, and to suffer Evils with Patience.

We arrived at *Siam* about the End of *September*, 1685, our Voyage having been very propitious. We met with a most gracious Reception from the King, and Mr. *Constance* his Minister. We endeavoured, during our Abode in this Kingdom, not to be useless in it. Fathers *Gerbillon* and *Visdelou* preached the *Advent* and *Lent* Sermons in the *Portugueze* Church; and when we were not in *Loovo*, we always heard the Confessions regularly, in that Church, on *Sundays* and all Festivals.

Before my leaving *Paris*, I had agreed with M. *Cassini*, to observe an Eclipse of the Moon, which was to happen in that City the tenth of *December*, 1685, about Nine at Night; and in the Kingdom of *Siam* the 11th of the same Month, about three or four in the Morning. As it was to be total, and might be seen in *Paris* and *Siam* at the same Time, it was very proper to determine exactly, the Difference of Longitude of these two Meridians; for which Reason we resolved to be extremely accurate. The King of *Siam* hearing of our Design, ordered the Observation to be made in his Presence. He was then in *Tsee-pooffone*, a League above *Loovo*. This is a Palace built by him on the side of a Bason, at the Entrance of a Forest, where he used to divert himself with hunting Elephants.

We had prepared for the King of *Siam* an excellent Telescope, five Foot long, thro' which he saw the Eclipse; we observing it, at the same Time, four or five Steps from him, with Mr. *Constance*, who discoursed with him, and served as Interpreter, whenever he asked us any Questions. The King
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having seen, the Night before, one of the Schemes of the Moon, which has been engraved at the Observatory in *Paris*, cried aloud, as he was looking at the Moon thro' the Telescope, *This is the very Thing I saw Yesterday in the Scheme*. The Eclipse being remarkably encreased, he asked why it appeared reversed in the Telescope; and after its total Immerfion, why the Moon's Body was still visible, since it received no Light from the Sun? These judicious Questions proved the Solidity of the Genius of the King, who, on this Occasion, gave us particular Marks of his Favour; and these would have increased, had not his Death, which happened soon after, in the manner universally known, broke off the mighty Designs he had formed for the Service of Religion, and the Glory of the *French* Nation.

We sailed from *Siam* for *China*, in *July*, 1686. There were several Ships in the Road at that Time, some bound for *Macao*, in *China*, some for *Canton*, and for other Ports of that Empire. Mr. *Constance* said, that they were all at our Service, but advised us not to go to *Macao*; as did likewise the Bishop of *Metellopolis*, and Father *Maldonade*, Superior of the House of the *Portugueze* Jesuits.

Persons of an upright Mind, who esteem a Nation, are easily persuaded that it entertains a reciprocal Affection for them, and therefore may be safely trusted. For this Reason, the Suspicion which was endeavoured to be raised in our Minds, with regard to the *Portugueze*, made little or no Impression upon us, so that we resolved to sail for *Macao*. Mr. *Constance* seeing us thus fixed in our Resolution, imagined we had certain Assurances, from that Quarter, which were unknown to him; and therefore he now employed his whole Endeavours to procure us the strongest Recommendations possible to the Officers of the City. The King of *Siam* himself was

pleased to write a Letter to the Governor, to engage him to treat us with Civility : And imagined he had the more Right to do this, as he was kind to the *Portuguese*, who come and trade every Year in his Dominions.

But God, whose Eye was over us, did not think fit to make our Voyage successful. The Ship we were on board of was thought very sound and tight, but proved very crazy ; so that, after five Days sail, she leaked in every Part. The Pilot who steered her had been shipwreck'd four or five Times ; and this Man being resolv'd at all Hazards to reach *Macao* that Year, would still go forward, tho' the Wind was contrary, and increasing every Moment. We were driving towards the Coast of *Cambodia*, where we should have perished miserably, in a few Hours, had not our Captain forced the Pilot to submit ; to sail before the Wind, and seek for the first Shelter we could meet with. I never was in greater Danger, in these Seas, than on this Occasion.

As we had not set sail above six or seven Days, we imagined it was not too late for us to reach the Bar of *Siam*, and to embark in another Ship, in order to get to *China* that Year. We therefore took Guides, to conduct us thither the shortest Way through the Forests, but all to no Purpose. These Guides, after rambling a Month, brought us back, quite oppress'd with Fatigue, to our Ship, which, making easy Sail, was come to the River of *Siam* in *September*, at which Time the Monsoon for sailing to *China* was over. We met the King of *Siam*'s Gallies, which the Prince was so gracious as to order out for us, the Instant he heard the ill Success of our Voyage.

Our Return gave infinite Pleasure to Mr. *Constance*, who had shewn great Reluctance at our going away. The Fear of our being ill treated in

Macao

Macao was not without Foundation; for the *China* Ships returning to *Siam* some Months after, we heard that Orders had been dispatched from *Portugal*, to seize, in *Macao*, all such apostolical Vicars and Missionaries as should be found on Board any Ships whatsoever, except those of *Portugal*. We saw this Order put in Execution that very Year. A *Franciscan* of *Manila*, in the *Philippines*, who sailed from *Siam* at the same Time with us, was seized at his Arrival, together with the Captain who had brought him. He afterwards was sent to *Goa*, from whence he got Leave, with the greatest Difficulty, to return to the *Philippines*.

The following Year we submitted entirely to the prudent Direction of Mr. *Constance*. This Minister always honoured us with peculiar Marks of his Friendship and Protection. The Circumstance for which we chiefly valued him, was the high Regard he shewed to Religion, which excited him to form the most glorious Projects for the Propagation of the Gospel. He protected all the Missionaries and apostolical Vicars, and assisted them in getting to their several Missions, by ordering all such Captains of Ships as sailed from *Siam*, to carry them safe to *Cambodia*, *Cochin-China*, *Tonquin*, or *China*; bestowing, at the same Time, the most liberal Alms upon them. He rebuilt the Churches of the *Jesuits* and *Dominicans* in *Siam*; and the *French* Clergy are infinitely obliged to him.

We have frequently bewailed the tragical End of this great Man; and it affected us the more, as it was impossible for him to avoid it: But Heaven, who called him that Instant, inspired him with such a Strength of Mind, as enabled him to bear up against this severe Shock. The *Siameze*, who treated him so barbarously, doubtless inveighed against him for the noble Alms he had bestowed; and for the mighty Endeavours used by him, in order to
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fix the *Christian* Religion on the most solid Basis in *India*. But the very Circumstance which made him guilty, in their Eyes, furnishes us with the strongest Reason to believe that God was merciful to him.

I forbear to speak of the illustrious Madam *Constance*; it being impossible to think of what that Lady suffered, in this sad Revolution, without the deepest Concern. Our Countrymen in *France* are not ignorant of the extreme Misery she is still reduced to; and 'tis a melancholy Circumstance that they have it not in their Power to succour her, in a manner agreeable to their Wishes.

We left *Siam* a second Time, the 19th of *June*, 1687, going on Board a *Chinese* Ship which was sailing for *Nimpo*. Besides our having taken all the necessary Precautions in this Voyage, Heaven was pleased to bestow its Blessing upon us in the most visible manner.

The *Chinese* who conducted us seemed vastly superstitious. They had a little Idol in the Stern of their Ship, before which they kept a Lamp burning Day and Night. They frequently offered to it, before they sat down to Meals, the Meats prepared by them for their own eating. But perceiving that we would never taste of such as had been thus offered, they always laid a Portion aside, and never presented it to the Idol. But this was not all the Worship they paid to the Idol in question. The Instant they saw Land, the Person who had the Direction of the Idol, took painted Pieces of Paper, cut in the Shape of Waves, and threw them into the Sea, after making a very low Bow. Whenever it was a calm, the whole Crew burst into loud Cries, at Intervals, as though to call back the Winds. In tempestuous Weather, they would throw Feathers into the Sea, to quiet the Storm, and drive away the Devil; but this spread an insupportable Stench in every Part of the Ship. But
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their Zeal, or rather their Superstition, increased, at the Sight of a Mountain, seen by those who pass the Canal of *Cochin-China*. For the Sailors, besides bowing and kneeling as usual, and throwing Papers, half burnt, into the Sea, began to frame a Ship four Foot long. This Ship had her Masts, Ropes, Sails, Streamers, Compass, Rudder, Long-boat, Cannon, Provisions, Goods, and even Account-book. On her Stern, her Head, and her Ropes, were placed as many little Figures of painted Paper, as there were Men in our Ship. They put this little Vessel into a Litter, raised her with many Ceremonies, and carried her up and down the Ship, a Drum beating, and a Brass Basson sounding at the same Time. A Sailor, habited like a *Bonze*, led up the March; and flourished a long Stick, sometimes roaring aloud. At last she was let down gently into the Sea, the Spectators keeping their Eyes upon her till she disappeared. The *Bonze* went to the highest Part of the Stern, and there continued his Noise, probably by way of wishing her good Voyage *.

We were becalmed four Days, being off *Emoui*, a City of *China*. The Sky was now overspread with very black Clouds; and the Wind blowing sometimes North, and North-East, threatened us with a furious Storm. The *Chineze* being very much terrified, invoked their Idol with greater Fer-

* This puts me in mind of two frolicksome young Women, who were on board the Galliot (a Vessel which will hold 200 Persons, and a Kind of *Noah's Ark*, all Sorts of People being admitted into it) that goes, upon the River *Seine*, from *Paris* almost to *St. Cloud*. These *French* Girls made a Paper-Boat, and throwing it into the Water, amused themselves with seeing it drive along with the Current. Many of the Passengers gazed at this Paper Vessel, and seemed mightily diverted with its Voyage. The Difference, I believe, between the *Chineze* and the *French* Girls in putting their several Vessels into the Water was, the former did it in a religious View; whereas the latter, I suppose, thought of their Sweethearts on that Occasion.

vency than ever; and dreading one of the Storms, which make the most terrible Havock in those Seas, attempted several Times to get ashore, but to no Purpose. They all continued mournfully silent, and were offended at the Missionaries for talking to one another. Our Interpreter informed us of this privately; and declared, that they thought our Tranquility and Composure of Mind was as bad an Omen as the Calm. We made a Vow to St. *Francis Xavier*, Patron of those Seas, in order to obtain a propitious Wind. Heaven indulg'd our Wishes next Morning, so that we proceeded happily, between the Province of *Fokien*, and the Island of *Formosa*, some of whose Mountains terminated the Horizon.

At thirty or forty Leagues from *Nimpo*, we enter a Labyrinth of Islands, lying high, among which a Ship seems lost. We then thought it safest to mark the Course which our Ship took, the Lands it passed between, and the Way it bore; and to draw a particular Chart of these several Things, for the Use of such Persons as sail in those Seas. This Chart points out our Course only, tho' there are others equally safe, and perhaps better for Ships of large Burthen, between those Islands; for I remember that our Pilots often threw out the Sounding-line, and found but four Fathom Water in some Places.

The *Englisb* are best acquainted with those Seas; of which they drew a general Chart three Years ago. They have taken the Soundings every where, and visited all these Islands; and thereby know which of them are inhabited, and which are proper for watering. This took them six Months, and is a Work worthy the Curiosity and Industry of that Nation. I have seen one of these Charts, beautifully drawn from a large Scale, now in the Hands of Mr. *Catchpole*, a worthy Gentleman, at this

Time

Time Consul of *China*, and President over the whole Trade which the *English East-India Company* carries on in that Country.

We at last cast Anchor before the City of *Nimpo*, the 23d of *July*, 1687, thirty-four Days after our leaving the Bar of *Siam*, and two Years and a half since our Departure from *France*. I shall not mention the Joy we felt, nor the Prayers we offered up to Heaven, when we found ourselves arrived at the Land we so ardently wished to see.

Nimpo, which some *Europeans* have called *Liam-po*, is a City of the first Class of the Province of *Chekiam*, and a very good Port in the *Eastern Sea*, opposite to *Japan* *. 'Tis situated, according to our Observations, in twenty-nine Degrees, fifty-six Minutes North Latitude, and stands five or six Leagues from the Sea. Ships come up to it in a single Tide, along a very fine River, whose Breadth is, at least, one hundred and fifty Fathoms, and its Depth every where seven or eight Fathoms, Salt-houses standing on each side, with Villages and fruitful Fields, which are terminated by high Mountains. The Mouth of the River is defended by a Fortrefs, and a small City of the third Class called *Ting-bay*, surrounded by Towers and strong Walls. Here is an Office, where they take an Account of all Ships which enter the Harbour. The *Chinese* Merchants of *Siam* and *Batavia* come annually to *Nimpo*, for Silks, this Province furnishing the finest in all *China*. Those of *Fokien*, and the rest of the neighbouring Provinces, are resorting to it perpetually.

The Merchants of *Nimpo* carry on a great Trade with *Japan*, whither they used to resort as early as the Time of St. *Francis Xavier*; and 'twas probably from them that he learnt the several Particulars

* It lies a small Matter lower than *Japan*, in *M's* Map now before me.

concerning *China*, which he wrote to *Europe* not long before he died. We may conclude that he intended to go to *China* in one of their Ships. *Liampo*, Lib. IV. Epist. I. says he, is a great City of *China*, not above an hundred and fifty Leagues from *Japan*. I have strong Reasons to believe, that this will be as the Gate by which the Missionaries of our Company will get access to this great Kingdom; and that the other Friars will have an Opportunity of coming thither afterwards, to gratify their ardent Desire of converting Infidels. I therefore intreat all such as wish for the Conversion of that People, to recommend this Affair to Heaven. Lib. III. Epist. V. 'Tis probable, that at this Time, he had some Thoughts of addressing the Emperor of *Japan* himself, and of desiring a Passport: It being said, that this Prince then held so amicable a Correspondence with the Emperor of *China*, that he even made use of one of his Signets, to seal all Patents and Passports for Ships; and for the Safety of all such Persons as he was desirous of sending thither.

I believe, reverend Father, we are the first who took this Course, which was pointed out even in the Infancy of our Society, by the Apostle of *India*; and he himself would probably have come this Way to *China*, had not the Embassy of *James Pereira* been rendered fruitless, by the Avarice and Jealousy of the Governor of *Malacca*; and had St. *Francis* but chose to go to *Nimpo*, rather than to *Sanchem*, where he died.

'Tis related by Father *Martini*, that the Jesuits had a Church at *Nimpo* in his Time; but this Church must have been entirely destroyed, during the Invasion of the *Tartars*; we not finding, at our coming thither, the least Footsteps of such a Building, or of the *Christian* Faith. The Inhabitants were even so little accustomed to see *Europeans*, that the Populace

pulace flocked to gaze at us, as tho' we had been Men of a different Species from themselves *.

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* *Nimpo*, called by the *Chineze Ningpo*, is, in Father du Halde's Account of *China*, a very good Port. 'Tis a City of the first Class, and has four of the third under its Jurisdiction. It is situated on the Confluence of two small Rivers, which after their Union form a Channel that reaches to the Sea, and is deep enough for Vessels of 200 Tons. These two Rivers water a Plain surrounded almost with Mountains, and form a Kind of Oval Basin. The Plain, which is so well cultivated that it resembles a Garden, is full of Towns and Houses, and watered by a great Number of Canals which fall from the Mountains. The Canal, upon which one Part of the Suburbs stands, extends to the Foot of the Mountains; is separated into three Branches; and is about five or six thousand Fathoms long, and six or seven broad.

Within this extent of Ground, are sixty-six Canals to the right and left of the principal one, some of which are broader than the chief Canal. This vast Quantity of Water, thus conducted with Art, renders the Plain exceedingly fruitful, and causes it to yield two Crops of Rice, besides which, the *Chineze* also sow Cotton and Pulse. Here are a great Number of Tallow-trees.

The Air is every where healthy, and the Country pleasant and open. The Sea abounds with Fish, all Kinds of Shell-fish, and good Lobsters. In the Beginning of the Summer, the *Chineze* catch a Fish called *Hoang*, or the yellow Fish, which is much sought after on Account of its delicate Taste; but as these will not keep long out of Water, they are put in Glasses, and by that Means carried to any Part of the Empire. The Walls, of *Nimpo* are 5074 geometrical Paces in Circumference; and from the Eastern to the Western Gate, through a Street which lies almost in a direct Line, are 5274 large Paces. The Walls which are built of Free-stone, are in good Repair, and capable of every Kind of Resistance, except that of a Cannon-Ball.

There is an Entrance into the City through five Gates, besides the two Water-gates, as the *Chineze* call them, these being two great Arches that open through the Walls, to give Passage for the Barks in and out of the City, which several Canals divide. The only considerable Building on the South-west Side is a Brick Tower several Stories high; and before the Eastern Gate, lying most to the South, is a Bridge built over the *Kin*, and consisting of sixteen flat-bottomed Barks, fastned together with Iron Chains, about forty Fathoms long.

In the *Chineze Paeleoo*, or *Pifan*, or triumphal Arches, as we call them, the Rules of Architecture are chiefly seen. The Streets, which are very narrow, appear more so, on Account of the

These *Mandarins*, when Notice was brought of our Arrival, desired a Visit from us, and behaved with Civility. They then asked what was the Motive of our coming into their Country. We answered, that the Fame which the Emperor had all the World over, and the Liberty he allowed Foreigners to enter into his Ports, had prompted us to undertake this Voyage; that our Design was to live with our Brethren, in order to serve the true God; and that we had heard, with the utmost Sorrow, that several of them were dead; and that most of the rest, oppressed with old Age and Infirmities, desired our Assistance.

I added, that Father *Ferdinand Verbiest* had invited me, by a Letter which Father *Couplet* had brought into *Europe*, to come into *China*. These *Mandarins* seemed to have a particular Regard for Father *Verbiest*, and to be pleased with our Answers; so that, had it been in their Power, they doubtless would willingly have granted our Request, of retiring to some of the Churches of our Society. But the Viceroy having our Religion in Abhorrence, their good Intentions were of no Service to us. He

the Pent-houses which are over the Shops, insomuch that two of our large Coaches could not pass without Difficulty. This City was sacked during the last War, but has flourished for some Years past. There is a large Garrison here.

The Entrance into *Nimpo* is difficult, especially for large Ships, there being but fifteen Foot over the Bar in the highest Tides. The *Chinese* Merchants of *Siam* and *Batavia* come into these Parts every Year to purchase Silks, which are the finest in the Empire; and the People of *Fokien*, and of other Provinces, resort thither continually. These People also carry on a great Trade to *Japan*, *Nangazaki* being distant but two Days sail from thence. The *Chinese* carry thither Silks, Stuffs, Sugars, Drugs, and Wine; and bring back Copper, Silver, and Gold. About eighteen or twenty Leagues from *Nimpo* is an Island called *Cheo chan*. Its harbour is very good, but not commodious for Trade; and it is here that the *English* landed by Chance, at their first Arrival; they not being able to find *Nimpo*, among the Islands on this Coast.

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blamed them for permitting us to take a House in *Nimpo*, tho' the Heat was so violent, that it would have been impossible for us to have continued on board our Ship. He afterwards wrote to the Tribunal of Rites, desiring that all such Masters of *Chineze* Ships, as traffick with the neighbouring Kingdoms, might be forbid bringing any *Euro-peans* into *China*. He possibly hoped, as the Answer sent by the Tribunal of Rights was unfavourable to us, that he might be at Liberty to confiscate our Ship to his own Advantage, and seize upon every Thing belonging to us.

In the mean Time, we immediately sent Notice of our Arrival to the Jesuit who resided in *Hamcheu*, Capital of the Province, tho' we did not yet know his Name. We dispatched, at the same Time with our Letters, those which you was pleased to give us for Father *Verbiest*. By the particular Providence of God, it happened that the Missionary of *Hamcheu* was Father *Prosper Intorcetta*, a *Sicilian*, who had been imprisoned and banished in the last Persecution. Upon his coming into *Europe* in 1672, about the Affairs of his Mission, I had wrote to him, to inform him of the Desire I had of meeting him, and of devoting myself to the Service of the Church of *China*. He therefore was overjoyed when Word was brought of our being come so near. *God be praised*, says he, *for the Mercies which he, at last, has extended to us. He saved you from Shipwreck, to preserve, by your Means, this afflicted Mission, which was daily decreasing for Want of Labourers.* He immediately sent us one of his Catechists, a Bachelor, with two of his Servants; informing us of the manner in which we should behave towards the *Mandarins*.

Perceiving afterwards, by the Letter we sent him, what were our Views, he thus answered us again, in the Fullness of his Heart; *You have given me the*

most satisfactory Account with regard to every Thing I desired to know. The Moment I heard of your Arrival in Siam, I figured to myself the several Particulars you mentioned to me: I know not whether it was owing to a particular Inspiration, or barely to Conjecture; this I can affirm, that I waited for you with the utmost Impatience, and your Arrival gives me the highest Consolation.

The only Circumstance which disturbed the Joy of this holy Man, was the Resolution which the Viceroy of *Chekiam* had taken, to write to the Tribunal of Rites, in order that we might be commanded to leave *China*. He addressed Heaven on this Occasion; and caused public Prayers to be offered up, in our Favour, in his Church.

During our Stay in *Nimpo*, we had more than one Opportunity of discoursing with the *Mandarins* concerning the Greatness and Power of God. The whole Country had been three or four Months without Rain, which destroyed the Harvest, and made the Inhabitants dread a general Famine. Fasts were therefore appointed in the City, and Prayers in the several Pagods. The Governor, who was uneasy on this Occasion, thought proper to consult us with regard to the Cause of this Drought; enquiring, whether we ever had any such Thing in *Europe*, and the Methods we used in order to deliver ourselves from it. We replied, that as the God we worshipped was omnipotent, we always addressed him for that Purpose; and resorted to our Churches, to implore his Mercy. *But we have done the very same*, replied he, *for above a Month: We go to the South-gate, and to the several Pagods in the City, but all to no Purpose. This does not surprize us*, answered we; *and if you will permit us to speak freely, you shall be told the true Cause.* We then began to discourse the Governor concerning God; and informed him, that he had created the Heavens, the Earth, Man,

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and every Thing in the Universe: That all Things were dependant on him, Rain and Drought, Famine and Plenty, Evils and Blessings, with which he either punishes or rewards Mankind as he sees proper: That addressing him, after the manner we did in *Europe*, we prayed to the Power whom it was our Duty to implore: That he being the supreme Lord of all Things, is therefore able to hear and answer our Prayers. *But 'tis different*, replied we, *with regard to your Gods; they have Eyes, and see not; Ears have they, but hear not; and that because as these false Deities were formerly mere Men, they therefore were not able to exempt themselves from the common Law of Mortality, nor the usual Consequences of Death: As therefore they have neither Sensation or Power at this Time, 'tis no Wonder they don't hear you. The Title of Deities, which they owe to the Favour of the Emperors, or to the Superstition of the common People, does not add the least Prerogative to what they were in themselves; nor invest them with any real and true Power, in order for them to dispose of Rain, or to command upon Earth over other Men.*

The Governor gave us a patient Hearing, and desired us to implore our God for Rain. *That we'll do willingly*, replied we; *but as all the People stand in need of that Blessing, it is not fit that we only should address Heaven for this Purpose. Well*, says he, *I'll visit you, to Morrow; in order to worship the God of Heaven, and offer him Incense.* We were making Preparations for the Ceremony, when Word was brought that the Governor, immediately upon his leaving our House, on the Morrow, intended to go with all the rest of the *Mandarins* of the City to a neighbouring Mountain, there to sacrifice to the Dragon of the Waters. We therefore were of Opinion, that a divided Worship would not be agreeable to God; for which Reason we sent our Interpreter, to inform him that a Man could not

worship two Masters ; and that if he would do us the Honour to come and worship the true God in our House, he must not go elsewhere. The Governor answered, that as he was obliged to go to the Mountain next Day, he therefore could not come to us. Some Days after this a little Rain fell ; but it was followed by so violent a Storm, and so furious a Wind, that the Country was laid waste, and a great Number of Ships were lost on the Coast. 'Tis thus Heaven sometimes punishes Sinners ; permitting the Remedies which they desire most earnestly to be a second Punishment to them, and a greater Evil than any they had felt before.

The second of *November* we were informed, that the Emperor invited us to *Peking*, he having sent the gracious Order following : *Let them all come to my Court. Such as are skilled in the Mathematicks shall reside there, and serve me ; and the rest may go into the Provinces as they shall think proper.* The Instant the Imperial Order was signified to us, we were invited by the principal *Mandarins* of *Nimpo*, to congratulate us on the Honour which the Emperor had done us. We set out immediately, and passed thro' *Hamcheu* *, Capital of the Province, where

* *Hamcheu* is one of the wealthiest and largest Cities in *China*. 'Tis chiefly considerable on Account of its Situation, which is as advantageous as possible ; also for the prodigious Number of its Inhabitants, the Conveniency of its Canals, and the Trade carried on there, of the finest Silk in the World.

According to the *Chinese* Proverb, 'tis the terrestrial Paradise. 'Tis almost of an orbicular Form, and about four Leagues in Circumference, exclusive of the Suburbs. From the East Gate to the North is one League. It is said to contain above a Million of Souls ; the Officers who levy the Taxes having, upon their List, the Names of about 300,000 Families, in the City only.

The Walls of *Hamcheu* are very lofty and thick. The Water flowing in the Canals of the City is not clear ; and upon the Canals of the Suburbs are a prodigious Number of Parks, where whole Families dwell as in a District. The Streets are very narrow,

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TRAVELS of the JESUITS. 69

where we had the Consolation to see Father *Intorcetta*, and to spend some Days with him. The *Christians* whom he had sent, received us on the River side, and accompanied us to the Church, whither the Father waited for us. He led us to the

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high

row, but the Shops are commodious, and the Merchants abound in Wealth. These Streets are embellished with triumphal Arches, but chiefly in Places of great Resort. There are several Monuments set up in honour of such *Mandarins*, as had distinguished themselves in the Discharge of their Office, or were promoted to the principal Dignities of the Empire. Here likewise are four great Towers, several Stories high. There also are 7000 Men, in Garrison, under the *Tartarian* General, and 3000 under the Viceroy.

Tho' there are large Gardens in this City, and the Houses are but of one Story, 'tis surprizingly populous. The principal Streets are crowded like those of *Paris*, but with this Difference, no Women are seen in them. There is a Fortrefs for the *Tartarian* Troops, which is separated from the City by a Wall. A River runs close by the Walls, and is a full League broad in this Place.

Hamchen is properly the Region of Silk, this being the chief Commodity wrought there. 'Tis said that there are 60,000 Persons at work within the Walls; if so, there must be several hundred thousands in the Parts adjacent, as Silk is wrought in almost every little Village. The flowered Taffetas and Sattins called *Lintse*; and others quite plain, but close worked and even, called *Lao sang se*, made in this City, are reckoned the best in the whole Empire, and most in request. But that which makes this City delightful is a small Lake called *Sikoo*, in the Neighbourhood. This Lake is about two Leagues round, and its Waters are clear as Chrystal, so that the smallest Pebbles are seen at the Bottom. The Banks, where the Waters are shallow, are quite covered with the Flowers of *Lien hoa*. In this Lake are Piles, whereon handsome Walks are laid, which are paved with large square Stones, for the Conveniency of Foot Passengers. Here also are Causeways lined with Free-stone; with Openings for Boats to pass thro', and Bridges over these Openings.

In the Center of the Lake are two small Islands, to which People commonly resort after having diverted themselves upon the Water, in one whereof a Temple stands with Houses for Entertainment. The Sides of the Lake are also adorned with Temples, and large Monasteries of *Bonzes*; together with fine Houses, among which is a small Palace for the Emperor, who makes use of it whenever he travels into the southern Provinces. See *Father du Halde's Account of China*.

high Altar, where, prostrating ourselves before our Saviour's Image, we worshipped the Lord who had been so very gracious to us. We afterwards turned to the Father, when we embraced one another with the utmost Tendernefs. Our Joy and Gratitude were expressed by our Tears rather than by our Words. This Father, who died some Years since, was at that Time Vice-provincial of our Society in *China*. Tho' quite hoary, and about three-score, he yet was hale and vigorous. I have brought his Picture into *France*. 'Tis that which was painted after his Death; and which, agreeably to the *Chineze* Custom, was carried in the Procession when his Body was laid in the Grave.

We were honourably received in all the Cities through which we passed from *Hamcheu* to *Peking*; being accompanied by a Mandarin, who provided us with every Thing necessary. I know that some Persons in *France* censure the Missionaries, for accepting the Honours which are paid them in *Heathen* Countries. This I can affirm, that we don't seek after them, but avoid them as much as possible; but no one who travels by the Emperor's Orders, can refuse such Distinctions. That Man would be considered as a Cheat, in the several Cities he was to pass through, who should call himself as Envoy; one sent for by the Prince, and not observe the Article of the Ceremonial. The Advantage we gain by it, and which methinks no one would slight, is, that such Missionaries as travel with these honourable Marks of Distinction, recommend to the Mandarins of the various Provinces they pass through, the several Missionaries who reside in their Jurisdiction; and soften the Persecutions which they sometimes suffer through the Malice of the *Heathens*; not to mention that the *Christians*, being thus supported by their Credit, enjoy Tranquility; and the *Heathens*, seeing our
holy

holy Religion so zealously protected, are not afraid to embrace it. I forbear to speak of the good Offices they do the *European* Merchants, who sometimes stand in need of Recommendation in a Country, where they are exposed to the Avarice and Perfidy of certain Officers.

We did not arrive in *Peking*, till the 7th of *February* 1688. The whole Court was then in Mourning for the Death of the Empress, the Emperor's Grandmother. The Jesuits were all seized with Grief, for the Death of Father *Ferdinand Verbiest*, who died ten Days before, of a lingering Disease with which he had been afflicted some Years. This Servant of God had suffered greatly for the Faith in the last Persecution. However, his Credit was afterwards so considerable, that he got his Brethren recalled from Banishment, and restored to their Churches; where they employed themselves in getting together their scattered Flock, who had fled through fear of being banished, or of having their Possessions confiscated. From that Time he was the Protector of the Faith, and of such Missionaries as were molested or persecuted by the Mandarins, in the Provinces.

We shall never forget that we owe our Entrance into *China* to him; and that, by his Credit, the pernicious Designs of the Viceroy of *Chekiam* were defeated. Our Joy would have been complete, could we have had an Opportunity (as he desired) of seeing him before he left this World; of profiting by his Advice; and been favoured with the prudent Directions of a Man, whom all the *Christians* in *China*, justly considered as their Father, and the restorer of our holy Religion in their Country. But Heaven indulged us sufficient Blessings of another kind. As we did not intend to reside at Court, but to disperse ourselves in the Provinces, to labour at the Salvation of Souls, we were more easily re-

signed to the Will of Heaven. Father *Gerbilloon*, relying on his Vigour, which the Toils he has undergone have since very much abated, was earnestly desirous of going to the Extremity of the Province of *Xenfi*, to the ancient Church of that holy Man, Father *Stephen Faber*, a *Frenchman*. This is the severest Mission in *China*, and the most destitute of all human Consolation. Father *Bouvet* was desirous of going to *Laeotung*, and *Eastern Tartary*, where the Gospel has not yet been preached. The rest of the Missionaries had not yet taken any Resolution. During this, we all resided in the Jesuits House at *Peking*, where I met with Father *Anthony Thomas*.

The Funeral of Father *Verbieft* was solemnized the 11th of *March* 1688, at which we attended; and the Order observed by us in that Ceremony was as follows. The Mandarins, whom the Emperor had sent to honour the illustrious deceased Father, being arrived at seven in the Morning; we went to the great Room or Hall, where the Body of the Father lay in the Coffin. The Coffins in *China* are large; made of Wood three or four Inches thick, and varnished both within and without; but shut exceedingly close, in order to keep out the Air. The Coffin was carried into the Street, and set on a Litter, under a kind of Dome richly covered, and supported by four Columns. The Columns were adorned with Pieces of white Silk (White being the Colour for Mourning in *China*;) and between the Columns hung several Festoons of Silk of various other Colours, which had a very fine Effect. The Litter was fixed upon two Poles *, a Foot in Diameter, and of a Length proportionable to their Breadth; and sixty or eighty Men, who were drawn up on each side, were to carry this Litter on their

* 'Tis in *French* Mats.

Shoulders.

Shoulders. The Father-Superior, accompanied by all the Jesuits in *Peking*, kneeled down before the Corps in the middle of the Street. We made three Bows quite to the Ground; during which the *Christians*, who were present at this sad Ceremony, melted into Tears, and vented such Groans as might have touched the most obdurate Hearts. The Procession afterwards set out in the following Order.

First appeared a Picture, twenty-five Foot long, and four broad, adorned with Festoons of Silk, the Ground whereof was of red Taffety, on which the Name and Dignity of Father *Verbieft* were written, in *Chineze*, in large Gold Characters. This Machine, which several Men carried aloft, was preceded by a Band of Players on Instruments; and followed by another Company, carrying Standards, Festoons and Streamers. Next was seen the Cross, in a large Nich adorned with Columns, and various Works of Silk. Several *Christians* followed, some with Standards, like the first, and others with Tapers in their Hands. They walked two and two, in the middle of the wide Streets of *Peking*, with such a Modesty as the *Heathens* themselves admired. Then were seen in a Nich, the Image of the Blessed Virgin, with the Infant *Jesus*, holding the Globe of the World in his Hand. The *Christians* who followed, carried also Tapers or Standards, like those who went before.

Next came a Picture of the Guardian Angel, accompanied in the same manner, and followed by Father *Verbieft's* Picture, which was carried with all the Ensigns suitable to the Employments wherewith the Emperor had honoured him. Immediately after we came forward, dressed in our Mourning Habits, which are White, as was observed above; and we gave at Intervals the Indication of our deep Affliction, by repeated Sobs, after the Custom of the Coun-

Country *. The Body of Father *Verbieft* followed, accompanied by the Mandarins, whom the Emperor himself had nominated to honour the Memory of that famous Missionary. They were all on Horseback. The first was the Emperor's Father-in-Law, the second the first Captain of his Guards, the third one of his Gentlemen, and other Persons of less Distinction. The whole Procession, which was performed with the greatest Decency and Order, was closed by fifty Men on Horseback. The Streets were lined, on each side, with numberless Spectators, who observed a profound Silence as we passed along.

Our Burial-Place is out of the City, in a Garden, which one of the last *Chinese* Monarchs gave to the first Missionaries of our Society. This Garden is surrounded with Walls, and there is a Chapel and few a small Houses in it.

Being come to the Gate, we all fell upon our Knees before the Corps, in the middle of the way, and made three low Bows. Here the Tears of the Attendants burst out a-fresh. The Body was carried near to the Place where it was to be interred; and there an Altar was set up, on which stood the Cross and the Wax-Tapers. The Father-Superior then took a Surplice, read the Prayers, and perfumed with Incense, as prescribed in the Ritual. We again prostrated ourselves thrice before the Coffin, which was taken from the Litter and set upon the Ground. 'Twas now that the Groans of the Spectators broke out a-fresh; and this with so much Violence, that no Person could refrain from Tears.

The Grave was a kind of Vault, six Foot deep, seven long, and five broad. 'Twas paved and lined

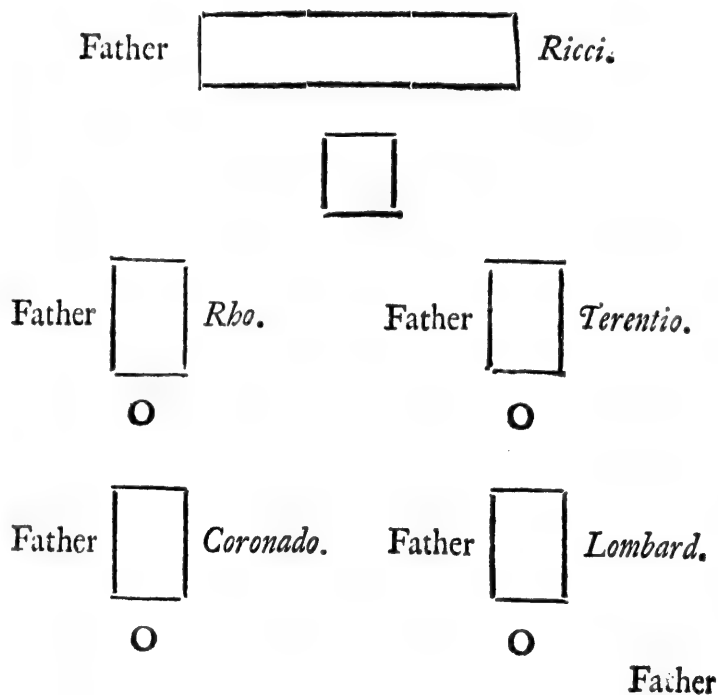
* By the manner in which the Father expresses himself, one would almost conclude that these Jesuits gave these Demonstrations of their Sorrow, for no other Reason, but because it was the Custom so to do in *China*.

with

with Brick on all Sides, in form of a Wall. The Coffin was placed, in the middle, as on two Trestles of Brick, about a Foot high. They afterwards raised the Walls of the Vault, to the height of six or seven Foot; terminating in an Arch, with a Cross at Top.

Finally, at a few Foot distance from the Sepulchre, was set up a Piece of white Marble, six Foot high, including the Base and Capital, on which were written in *Chineze* and *Latin* Characters, the Name, Age, and Country of the deceased; with the Year he died, and the Time he had lived in *China*.

Father Ricci's Sepulchre stands first, at the End of the Garden, in a distinguished Place, as denoting him to be the Founder of this Mission. All the rest are ranged in two Lines below him, in the following Order.



Father  *Magellaens.* Father  *Seguirá.*
 O O

Father  *Verbieft.* Father  *Buglio.*
 O O

The Body of Father *Adam Schall*, lies on another side, in a truly royal Sepulchre, which the present Emperor caused to be erected some Years after his Death, when the Memory of that great Man was restored to its former Lustre.

Before Father *Verbieft* was buried, the Emperor, who had just quitted his Mourning for the Death of the Empress his Grandmother, sent to enquire our Names, our several Capacities, and the Talents we possessed. The Tranquility which the Empire enjoyed by his prudent Conduct, since his two last Journies into *Tartary*, the Relation of which we had perused in *Paris*, gave us an Opportunity of answering, among other Particulars: that the *French* admired his Majesty's Genius and Conduct, and entertained the highest Idea of his Valour and Magnificence. He asked the Age of our Monarch; the Wars in which he had been engaged, and in what manner he governed his Kingdom; all which Questions we answered as became faithful Subjects, who form to themselves the most advantageous Idea possible of the exalted Qualities of our Monarch. The Officer who spoke in the Emperor's

Name said : that though his Majesty was not yet acquainted with us, he yet had the same Regard for us as for the rest of the Fathers; that he considered the Courage we had shewn, in leaving our Relations, and our native Country, as a sensible Proof of the Truth of our Religion; but that, in Order to be perfectly convinced of this, he was desirous of seeing some Miracles wrought in *China*, like to those which he heard had been performed in other Countries, for the Confirmation of the Gospel. But this was not all. He one Day condescended to send us some of his Tea, as well as of the best Wine from his own Table. We were told, that his Majesty intended that my Companions and I should reside at his Court; and that he designed to give us a House in his Palace : But God, who required our Presence elsewhere, would not permit this Resolution to take Effect so soon. We were as yet too little acquainted with the *Chinese* Language, and consequently were not able to do the Emperor the Services he expected.

'Twas the Business of the Tribunal of Rites to present us to the Emperor, as Orders had been dispatched to the Members to bring us to Court. Accordingly they sent for us, after Father *Verbiest's* Funeral was over, that is, as soon as we were permitted to go Abroad, according to the Ceremonial of *China*. We now saw this formidable Tribunal, before which, a few Years since, all the Missionaries had appeared in Chains. The Place where it is held, is neither spacious nor magnificent. The Mandarins being seated on a kind of Sofa, indulged us an honourable Reception; and after desiring us to be seated, discoursed with us. The first *Tartarian* President, having received the Emperor's Orders, told us that this Prince desired to see us next Day; adding that the Superior of our House must present us to him.

We



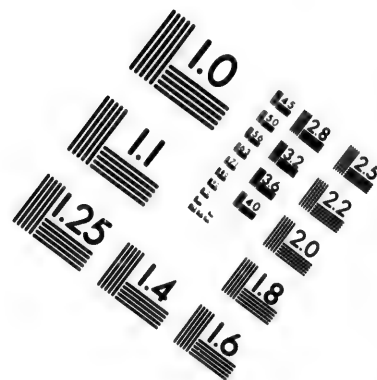
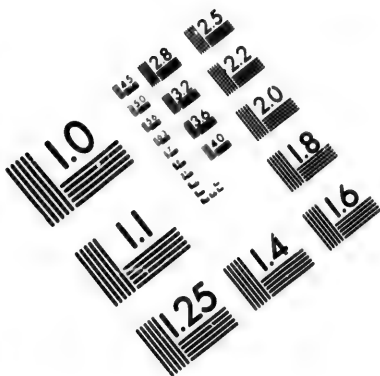
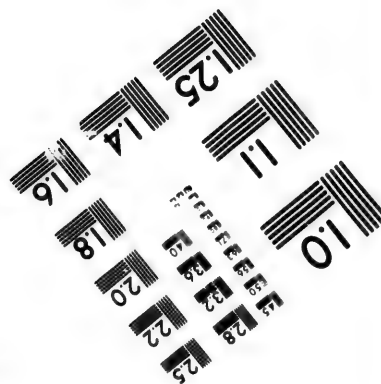
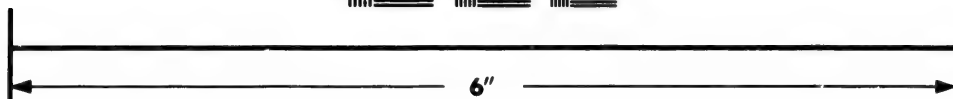
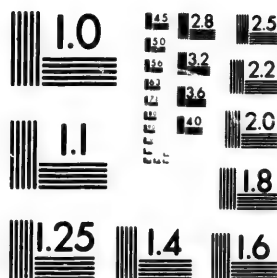


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We had the Honour to pay our Respects to the Emperor the 21st of *March* 1688. That august Monarch was very gracious; and after reproaching us, in the most obliging Terms, for refusing to reside in his Court; he declared that Fathers *Gerbillon* and *Bouvet* should continue near his Person; but that the rest had leave to go and preach our holy Religion in the Provinces. He afterwards ordered Tea to be brought; and sent us an hundred Pistoles, which the *Chineze* looked upon as an extraordinary Gift. After this Visit, Fathers *le Comte*, *Vissdelou*, and myself, discoursed about dispersing ourselves in the several Provinces, in order to labour at the Conversion of the *Heathens*; however, we thought proper, before we left *Peking*, to visit every Thing curious in that famous City.

Peking is composed of two Cities. The first in the middle, in which stands the Emperor's Palace, is called the City of the *Tartars*; and the second the City of the *Chineze*. They join to one another, and each is four Leagues round. 'Tis so exceedingly populous, and so much Business is carrying on there, that People can scarce pass along in the Streets, though very wide, and that no Women appear in them.

We went and saw the famous Bell in *Peking*, which, as we are assured, weighs an 100,000*l*. 'Tis in the form of a Cylinder, and ten Foot in Diameter. Its Height is as one and an half to its Breadth, according to the usual Proportions in *China*. 'Tis raised on a square Pile of Brick and Stone; and covered only with a Mat-roof, ever since that of Wood was burnt.

We likewise saw the Observatory, and the several Brass Instruments, which are beautiful, and worthy of the Imperial Magnificence; but I can't say whether they are so true, as would be necessary for making accurate Observations, they being fitted with

with plain Sight only; not to mention that their Divisions appear unequal to the Eye, and that the diagonal Lines do not join in many Places.

The City-Gates appear more august and magnificent than ours *. They are prodigiously lofty, and inclose a spacious square Court, surrounded with Walls, on which noble Salons are built, both on the City side, and on that which looks towards the Country. The Walls of *Peking* are of Brick, about forty Foot high, flanked at every Interval of twenty Fathom, with small square Towers at equal Distances, which are kept in very good Repair. There are spacious Stair-Cases or Terrasses in some Places, for the Horse to ride up. We often took the Latitude of *Peking*, from our House called *Sitan* or the *Western Church*, and found it 39 Degrees, 52 Minutes, 55 Seconds †.

Father

* They must be very noble indeed, some of those of *Paris* being remarkably so, particularly that of *St. Deny's*, which seems to speak all the Splendor and Magnificence of ancient *Rome*.

† The best Account I could collect concerning *Peking*, is as follows. It stands in a very fruitful Plain, Twenty Leagues from the great Wall. The City is an exact Square, and the whole is divided into two Cities; the Part in which the Emperor's Palace stands, is called *Sin-ching*, or the new City, and likewise the *Tartars* City. The second is called *Lao-tching*, or the old *Chinese* City, and that because, when the *Chinese* were drove from the other City, some of them retired into this. The *Tartars* are so greatly increased within these fourscore Years, that they occupy almost all the new City, and the *Chinese* possess the remainder.

The Circuit of the Walls of the two Cities together, abstracted from the Suburbs, is said to be above five Leagues, and consequently is less than *Nankin*, but then there is a vast Difference between the Height, the Breadth, and Beauty of the Walls of these two Cities, *Peking* exceeding infinitely in that Respect. A Horseman may ascend the Walls of the new City of *Peking*, by a kind of Terras of a great Length. In several Places are Houses built where Guard is kept. There are many Towers within Bow-shot of each other. The Gates of the City, which are lofty, support very large Pavilions nine Stories high, and on each Story are Openings, either of Windows or Port-holes; in the lowest Story

Father *Thomas* told us the Particulars which are told in *Peking*, concerning the Kingdom

is a Room or Hall for the Soldiers; and before each Gate is an Area of 360 Foot for a Parade. The nine Gates of the City have each a double Pavilion built alike on the Platform of the Walls, and is furnished with Artillery. These Fortifications are more than sufficient to keep the People in awe.

The Streets of that great City are strait, laid out almost with a Line; a League in Length, and about a 120 Foot wide, and have commonly Shops on each Side of the Way. But the Fronts of the Houses are poor and very low. 'Tis surprising to observe the numberless Multitudes who crowd this City, though not a Woman is to be seen among them; and the great Confusion caused by the vast Number of Horses, Mules, Asses, Camels, Carts, Waggon and Chairs; beside the Crouds of one or two hundred Men in the Streets, who flock round some Fortune-Teller, Player at Cups and Balls, or Ballad-Singer; to hear a Fellow read or tell a comical Story; or to listen to a Sort of Quacks, who vend their Medicines, and explain their wonderful Effects with rhetorical Flourishes. If Persons of Distinction had not a Horseman to clear the way, they would be stop't every Instant. All the Wealth and Merchandizes of the Empire are perpetually pouring into this City. The usual Vehicles are Horses or Chairs, and these are easily found, and at a very cheap Rate. The Owner of the Horse often leads the Beast, because of the vast Crouds, and these Owners know exactly the Street and House, where every considerable Person lives; and a Book is sold, giving an Account of the Abodes of all Persons in public Employment. The Governor of *Peking*, a *Manchew Tartar* of Distinction, presides over the whole City and the People, in all Things relating to the civil Government and the public Safety. The Polity here is excellent. A perfect Tranquility is enjoyed, so that it seldom happens, in many Years, that a House is broke open, or a Robbery committed. This is owing to the exact Order.

All the great Streets which are drawn by a Line from one Gate to another, have a Body of Guards in them. These Soldiers, who have Power to take all Persons who make the least Disturbance into Custody, stand Night and Day with their Swords drawn, and holding Whips in their Hands. The smaller Streets which come into the greater, have Gates made in the Form of a Lattice through which all Persons who pass along are seen; and these are guarded by Soldiers placed opposite to them in the great Street. The Lattice Gates are shut at Night, by the Soldiers, and opened for none but those who can give a good Account of themselves. No Person is permitted to ramble about

in

dom of *Corea*. His Relation is as follows. Its Capital is called *Chau-sien*, being 110 Leagues from the

in the Night; and all those who are sent upon the Emperor's Business are examined; and if their Answers are ever so little suspicious, they are immediately carried to one of the Guard-rooms. The Governor is obliged to walk round the City; and also the several Officers who keep Guard on the Walls, and on the Pavilions of the Gates. The least Neglect is punished the next Day, and the Officer is broke. By this excellent Order, Tranquility, Silence and Safety, reign in this great City. Is it not strange that the *Tartars*, an unpolished Nation, who came not long since from Woods and Forests, should submit to these excellent Laws; whilst the *Europeans* with all the Advantages of Education, often turn Night into Day? These Soldiers also take Care that every Person, cleans the Street before his Door, they themselves cleaning the middle of the Streets, which are not paved, after Rain. All these Soldiers go on Foot. The Streets of the old Town are narrow, and not kept so free from Dirt as those of the new.

There is a second Wall in the new City, called the Imperial Wall, and its Southern Gate is also the Gate of the Emperor's Palace, which consists of a mighty Assemblage of Buildings, Courts and Gardens: and is inclosed by a Brick Wall, 1 League $\frac{1}{2}$ round. Battlements are placed upon the Wall, along the Courtine; and over each Gate is a more lofty Pavilion surrounded by a Gallery, which is supported by Pillars, in Form of a Peristyle. The Space between the Imperial Wall and the Inclosure of the Palace, is above 1 League $\frac{1}{2}$ round, and is filled with the Houses belonging to particular Officers of the Emperor's Household; to the Eunuchs, or to the various Tribunals, some of which get in the Provisions for the Emperor's Table, and the rest take Care to preserve Peace and Harmony in the Imperial Household, and punish Delinquents; except when the Crimes are very flagrant, in which Case these inner Tribunals, (as they are called) send them to the Exterior or great Tribunals of the Empire.

The Architecture of the Imperial Palace is quite different from that of *Europe*, but it strikes the Eye by the Grandeur and regular Disposition of the Apartments, and the lofty Structure of the Roofs. The whole is covered with varnished Tiles, of so beautiful a Yellow, that they appear, at a Distance, almost as bright as Gold. Another such Roof projects from the Walls; and all its Beams are japan'd with Gold Flowers on a Green Ground. This second Roof, and the first, crown as it were, these Structures, and have a most noble Effect. The whole Palace is exceedingly august and lofty, and worthy the greatest Empire in the World.

the River *Yalo*, which separates *Tartary* from *Corea*. From this River to the City of *Chinyan*, Capital of the

The Terrasses on which the several Apartments are built, are grand. These Terrasses are about fifteen Foot high, cased with white Marble, and adorned with Ballisters, pretty well wrought. No Person is permitted to pass by the Terras, into the Apartments; the Emperor only being carried through it, in his covered Chair, on Days of Ceremony. These Terrasses before the Windows of the several Apartments, make a broad Platform, paved with Marble, and project seven or eight Foot beyond the Edifice. Such is the Apartment where the Emperor resides, as is also that more to the South, which is open to all the Mandarins of the Empire, and is called the *Hall of the Grand Union*.

In this Hall the Mandarins renew their Homage, by striking their Foreheads on the Ground, &c. on certain Days appointed for that Purpose; and these Ceremonies are performed whether the Emperor be present or absent. This Hall is almost Square, and about 130 Foot long. The Cieling is of carved Work, japan'd Green, embellished with gilded Dragons; the Pillars are about six or seven Foot round at Bottom, and japan'd with Red. Part of the Pavement is covered with an ordinary Sort of Carpets, imitating those of *Turkey*. The Walls are very White, but devoid of all Ornament. The Throne, raised in the Centre of the Hall, consists of a lofty Alcove, extremely neat, but not magnificent. On the Platform before the Hall, stand large brazen Vessels, in which Perfumes are burnt during the Ceremony; with Candlesticks, in the shape of Birds, large enough to hold Flambeaux. When the Emperor comes from the Apartment to ascend the Throne, in Order to receive the Homage of the whole Empire, he is carried in a Chair, by Men dressed in long red Vests embroidered with Silk, and wearing a Cap with a Sort of Plume of Feathers. The Court before this Imperial Hall is the largest in the Palace, and on the Gallery surrounding it, are the Emperor's Magazines, filled with every kind of valuable Goods. One contains Vases, another the richest Furs, a third Precious Stones; in a fourth the finest Silks in the Empire. These Magazines are open on certain solemn Occasions. The other Magazines are either for Bows, Arrows, Saddles; or contain the most exquisite kinds of Tea found in *China*, with various Sorts of Simples and Drugs. To describe all the Edifices of this Palace would be endless.

The Palaces of the Emperor's Children, and the other Princes of the Blood, are vastly large, very neat within, and cost great Sums. The like Design runs through the Body of the Work, and in the Ornaments, &c. Ranges of Courts, adorned with

Buildings

the Province of *Leautung*, the Distance is computed 60 Leagues; from *Chinyan* to *Chinbai*, at the Entrance of *China* towards *Leautung*, 80; from *Chanbai* to *Peking*, 67. The Kingdom of *Corea* extends Northward, to the 44th Degree of Latitude. 'Tis populous and divided into eight Provinces. 'Tis 140 Leagues from East to West. The *Coreans* are sincere, and no Person is allowed to go from *China* thither, without express Leave from the Emperor.

After travelling sixteen Days, we arrived the 14th of *April*, which, that Year, was *Wednesday* in *Passion-Week*, at *Kiam-cheu*, a City of the second Class, in the Province of *Xenfi* *, where our Society has a fine House; a great Number of *Chris-*

Buidlings on the Sides, and in Front a Hall japan'd and rais'd on a Platform, three or four Foot high. The Doors, which commonly open into some By-Streets, are adorned only with two Lions of Brals or White Stone, the Workmanship of which is but indifferent. The Imperial Palace above described, is the only one which merits our Attention in this mighty City.

The Tribunals (six in Number) of the several Jurisdictions, are likewise of vast Extent, but not well built, and worse repaired, and no way suitable to the Majesty of the Empire. These several Tribunals are divided into particular Rooms, where various Affairs are transacted. There are several Tribunals under these six sovereign Courts, which never concern themselves with State-Affairs, except when commanded for that Purpose by the Emperor.

All the *Tartar* Families live at *Peking*, or in its Neighbourhood, and are not permitted to leave it without a special Order from the Emperor. 'Tis related that the Emperor's Household, and those of the great Number of Princes who reside in *Peking*, amount to an hundred thousand Men, who are kept constantly in this City; and that there are always six hundred thousand Men on Foot in *China*, even in Times of Peace. The sovereign Courts above-mentioned are subordinate only to the Emperor or the Grand Council. 'Tis owing to the excellent Order established in *Peking*, and which serves as a Model for the rest, that the Empire has enjoyed so long a Peace, and the most profound Tranquility.

Besides the general Jurisdiction which *Peking* has over the whole Empire, by its six sovereign Courts, it likewise commands over a particular District, in which are twenty-six Cities.

* I rather take this to be the Province of *Xanfi*.

tians being dispersed in the neighbouring Towns and Villages. We celebrated Mass there, on the Morrow; a great Number of *Christians* being present on that Occasion. The Mandarins of the City visited us, some of whom came into the Church, and there worshipped our Lord on their Knees, prostrating themselves before his Image. One of them had some Thoughts of embracing our holy Religion, and communicated his Design to us. We took the Latitude of *Kiam-cheu*, and found it 35 Degrees, 37 Minutes, 10 Seconds. 'Tis fixed at 36 Degrees, 50 Minutes, in Father *Martini's* Maps.

The Road from *Peking* to the Province of *Xenfi*, is one of the finest, and most agreeable in all *China*. We pass by nine or ten Cities, and among others *Paotim-fu*, the Residence of the Viceroy. The whole Country is level, and cultivated; the Road even, and bordered with Trees in many Places, with Walls to cover and secure the Country. Men, Carts, and Beasts of Burthen, are perpetually passing this way. We find, at the Distance of every League, two or three Villages, exclusive of those seen on every side, as far as the Eye can carry. Over the Rivers are fine Bridges, composed of several Arches, the most considerable being that of *Loo-ko-kiao*, three Leagues from *Peking*. The Rails of these Bridges are of Marble. On each side are an hundred and forty-eight Posts, with the Figures of young Lions, in different Attitudes, placed on every one, and at each End of the Bridge, four Elephants were represented lying down.

I left *Kiam-cheu*, the 5th of May 1688, to go to *Nankin*. Fathers *le Comte*, and *Visdelou*, accompanied me till we were got out of the City, where we were met by our chief *Christians* who, unknown to us, had prepared in the Road through which we were to pass, a Table covered with Flowers and

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Perfumes, with a very neat Collation ; it being the Custom in *China*, to give this Testimony of Honour and Esteem to a Person who is going away. We now were obliged to halt, in order to return their Civilities, and the Thanks they gave us for visiting them. As our Discourse was very affectionate, 'twas with Reluctance I quitted them. And now taking leave in the same Place, of the two Fathers, my faithful Fellow-Travelers during above there Years, I set out alone, for the Place whither Divine Providence called me. This Journey took up 27 Days ; and here follows some Particulars of it.

After crossing the River *Fuenbo*, to the East of the City of *Kiam-cheu*, we find, during 10 Leagues, a flat Country covered with Trees, and very well cultivated ; with a great Number of Villages on all sides ; the Horizon being bounded by a Chain of high Mountains. We pass by two Cities of the third Class ; and afterwards go upon Mountains, where, in five Days, I travelled forty Leagues. This was almost a perpetual Ascent, and often very troublesome. These Mountains, in the Places where I pass, were sometimes barren ; but they generally discovered a good Soil, and were cultivated to the very Brink of the Precipices. We here meet now and then with Plains, three or four Leagues over, inclosed with Hills and Mountains, so that it has the Face of a fruitful Country. I saw some of these Mountains cut Terrass-Fashion, from the Bottom quite to the Top. The Terrasses, which are sixty or eighty in Number, are ranged one above another, not above three or four Foot high. When the Mountains are stony, the *Chineze* dig up the Stones, and with these they build little Walls to support the Terrasses ; after which they smooth the good Land, and sow it with Corn. This is an endless Toil, and a Proof of the laborious Disposition

tion of this People. I found but one City of the Third Class in these Mountains; but met wherever I came, with a great number of Villages, and a numberless multitude of Hamlets. I there saw a kind of Delft Ware *; and Earthen Ware † is made in several Places, which afterwards is carried to the Cities and the adjacent Provinces. Happening one Day to be travelling in a narrow deep Road, in which there was a mighty clutter of Carts, I imagined there would presently be a great Quarrel; and that the Carters might possibly come to Blows, as often happens in *Europe*: But how great was my Surprise when I saw them salute; speak as calmly as if they had been intimate Friends; and afterwards assist one another in clearing the way. How different is the Behaviour of this sort of People in *Europe*!

When we come to the end of these Mountains, the Descent of which is very rugged, though cut in the Rock, we discover the Province of *Honan*, and the *Hoambo*, or Yellow River, which winds far and wide through the Plain. The Course of this River is denoted by white Vapours, or a kind of Mist exhaled by the Sun. The Corn was come to a very great height in these Plains, and the Ear entirely visible; whereas on the Mountains, and five or six Leagues on the other side, it was like Grass, and not above six Inches out of the Ground.

* The Original is *Fayence*, which we call *Delft-Ware*, from a City in *Holland* of that Name, where this Ware is made. The *French* call it *Fayence*, from *Faenza* a little City in *Italy*, in the Ecclesiastical State, where this kind of Ware was first invented. Several Manufactures of *Delft-Ware* (if I may so call it on this Occasion) are set up in *France*; and that of *St. Cloud* is particularly famous; In last this Village *China* is made, which some Persons prefer to that of the East. But the *Dresden China* seems to surpass every Thing of this Sort.

† The Original is *de la Poterie*, signifying properly *Earthen-Ware*; though he perhaps may mean the Sort of *Delft-Ware* he spake of just before.

I travelled fourscore Leagues in this Province, going along through a level Country, which was so well cultivated, that not an Inch of Ground was lost. I there found Corn sowed, in a strait Line, like Rice, at the Distance of five or six Inches between every Line; and I saw other Places where the Grain was sow'd at random, as in *France*. I did not see any Balks or Ridges in their Fields, like those among us. I passed through no more than seven Cities; but discovered on all Sides, both on the Road and in the Fields, so great a Number of Towns and Villages, that I am of Opinion, *Honan* is one of the finest Provinces in *China*. I crossed the *Hoambo*, nine Leagues from *Cai-fum-fu*, Capital of the Province. This is the most rapid River I met with. Its Waters are of a Yellow Colour, occasioned by its dragging a great Quantity of Earth; that which we saw on the Banks being of the same Colour. This River is not deep in the Part where we crossed, but 'tis near a Mile and half over.

In this Place I was surpriz'd at the Strength of a *Chineze* Waterman, who put my Things on Board. I had two Chests of Books, weighing above two hundred and fifty *Chineze* Pounds, that is upwards of three hundred Pounds Weight of *France*. The Muleteer had scrupled very much to take them at *Kiam-cheu*, he declaring that they were too heavy; and that it would be impossible for his Mule to carry them so long a Journey. But when the Waterman came, he lifted them both up; laid them upon his Shoulders, with the Things by which they were tied, and carried them jocundly into his Boat. I did not enter the City of *Cai-fum-fu*, the Gates being shut; and that because the Officers were then in close Pursuit of sixty or eighty Thieves; these, some Days before, having broke into, and plundered the House of a Mandarin, who has the Care of the Emperor's Tributes.

From the Province of *Honan* we enter that of *Nankin*, travelling about Threescore Leagues before we arrive at the Capital. The Province of *Nankin* is neither so beautiful nor so populous on this side, as Southward. After passing through four Cities, I came to *Poo-keoo*, a small Place surrounded with good Walls, and situated on the *Kiam* *, a great River, running through all *Cbina* from West to East; and which, dividing it into two almost equal Parts, one whereof contains the Northern, and the other the Southern Provinces, diffuses a general Plenty, by the Conveniency the *Chineze* have of going upon it in all Seasons, and in Vessels of every kind. This River is near a League over at *Poo-keoo*; and its Depth, in some Places, 24 and 36 *Chams*, as was affirmed when I crossed it. A *Cham* is a *Chineze*-Pole, or ten Foot *French*.

The City of *Nankin* does not stand on the *Kiam*, but is two or three Leagues up the Country. We may go thither thro' several Canals, covered with Boats, among which are a great Number of Imperial Barges, almost as large as Ships. They are vastly neat, varnished on the outside, and gilt within; having large and small Rooms finely furnished, for the use of such Mandarins as either come to Court, or are obliged to go into the Provinces.

By the way, *Nankin* is not now called by that Name, signifying in *Chineze* the *Court of the South*, as *Peking* signifies the *Court of the North*. During the Time that the six chief Tribunals of the Empire were held indiscriminately in those Cities, both were called Courts; but now they are all united in *Peking*, the Emperor has given the Name of *Kiam-nim* to the City of *Nankin*. Nevertheless 'tis often called in familiar Discourse, by its ancient

* Or *Blue River*.

Appellation ; but this would not be allowed in any public Instrument.

I arrived at *Nankin*, May 31, 1688, and continued there above two Years. During that Interval I visited the famous District of *Christians* in *Cham-bai*. 'Tis near the Eastern Sea, eight Days Journey from *Nankin*, though in the same Province. This flourishing Church owes its Rise to the Conversion of Dr. *Paul*, whose Merit and great Capacity raised him to the Dignity of *Calao*, in Father *Ricci's* Time. Being born in that Province, and very zealous for the Advancement of the *Christian* Religion, he won over great multitudes to it ; the *Chineze* having the *Literati* in so much Veneration, that whenever one of them becomes a Convert, many follow his Example. Our *Literati*, say they, prefer the Law of the Lord of Heaven to that of the Bonzes, and the rest of the Religions in China, consequently it must be the best. And the People argue in this manner, not only in *Cham-bai*, but all over *China* : Whence we have observed, that in all Places where there are Batchelors and Licentiates who profess our Religion, the Church is in a very flourishing State. Thus it appears how important it is, in order for promoting our holy Faith, to convert the *Chineze Literati* ; to study their Books and learn their Sciences ; and to comply, so far as is lawful, with their Ceremonies and Usages the better to ingratiate ourselves in their Favour ; since Contempt on our side would lose them, and by that Means many others who else would have turned *Christians*.

In the beginning of the Year 1689, the Emperor made a Progress into the Southern Provinces, passing through the Cities of *Sucheu*, *Hampcheu* and *Nankin*. The Evening before his Arrival in *Nankin*, Father *Gabiani* and I went two Leagues out of the City, along the Road through which he was to pass,

pass. We spent the Night in a Village, where we found sixty *Christians*, being all of the same Family. We instructed these good People, and several of them confessed themselves. On the Morrow we saw the Emperor pass by. He was so gracious as to halt, on which Occasion he spoke to us in the most obliging manner. His Majesty was on Horseback, followed by his Life-Guard, and Two or Three Thousand Horsemen. The Citizens came out to receive him, with Standards, Silk Colours, Canopies, Umbrellas, and a multitude of other Ornaments. At every Interval of twenty Paces, they had raised, in the Streets, triumphal Arches covered with Brocade, adorned with Festoons, Ribbons, and Silk Tufts, under which he passed. The Streets were crowded with numberless multitudes of Spectators, who all discovered so much Reverence, and observed so solemn a Silence, that not the least Noise was heard. The Emperor had resolved to set out on the Morrow; and though all the Mandarins had humbly besought him to honour their City so far as to stay some Days in it, he would not hear them; but the People having afterwards requested the same Favour, the Emperor complied with it, and staid three Days with them.

No one will be surprized at this, if he considers the Circumstance to which it was owing. The Insurrections which break out in the Cities and Provinces, are commonly owing to the unjust Oppression and Rapine of the Mandarins; so that it is politic in the Emperors, in every Progress of this Sort, to ingratiate themselves as much as possible into the Affections of the People, even to the Prejudice of the great Lords. During the Emperor's stay in *Nankin*, we went daily to the Palace; and he did us the Honour to send over one or two Gentlemen of his Chamber every Day to us. He asked me whether the *Canopus* was visible in *Nankin*. This is

a beautiful Star of the Southern Hemisphere, called by the *Chineze* *Lao-gin-sing*, the Star of the old Men, or of Persons who live to a great Age; and upon my telling him that it appeared the beginning of the Night, the Emperor went one Evening to the old Observatory, called *Quan-sing-tay*, purposely to view it.

This Goodness of the Emperor reflected the highest Honour on us, as it was shewn before the whole Court, and in Presence of the chief *Mandarins* of the adjacent Provinces, who afterwards returned to their several Governments, prejudiced in Favour of our holy Law, as well as of the Missionaries who preach it. He left *Nankin*, the 22d of *March*, and returned to *Peking*. As our Duty obliged us to travel in his Retinue some Days, we followed him about thirty Leagues, after which we waited for him on the Bank of a River. He perceived us, and was so gracious as to order our *Cannoo* to be brought forward, which his Barge drew along for near two Leagues. He was seated on a kind of Sofa, and immediately read our *Cheoo-puen*, or the Thanks we gave him in Writing, according to the *Chineze* Custom. This *Cheoo-puen* was writ in vastly small Characters; as is the Practice of Inferiors, in *China*, with regard to their Superiors; and the higher the Superiors are, the smaller must be the Characters, employed by the Inferiors, a Circumstance which seems vastly inconvenient with Respect to the Monarch *.

This august Prince treated us with great Familiarity in this last Visit. He asked us in what manner we had crossed the *Kiam*, and whether he should meet with any of our Churches in his way. He himself shewed us the Books which he had brought; and gave various Orders, in our Presence, to the *Mandarins* whom he had sent for; when, after causing some Bread, and several sorts of Provisions to

* This is whimsical.

be taken from his Table, and put into our Canoo, he dismissed us with all imaginable Honour.

In the mean Time Fathers *Gerbillon* and *Bouvet* did not want Employment in *Peking*. As Fathers *Pereyra* and *Thomas* had been obliged, ever since the Death of Father *Verbiest* to go every Day to the Palace, and to super-intend the Tribunal of the Mathematics, the two *French* Fathers had the Direction of most of the *Christians* of that great City. They went out daily to hear the Confessions of the Sick, and administer the last Sacraments. On *Sundays* and Festivals, they were busied in Confessions, in instructing and baptizing the *Catechumens*, and in performing the rest of the ministerial Duties. The Emperor, who had given both of them the highest Marks of his Esteem, before he went his Progress, made them promise to learn, at his Return, the *Tartarian* Language, that he might have an Opportunity of conversing with them. For this Purpose he appointed them Masters, and took particular care of their Studies, so that he would even examine and read what they had composed, in order to know the Progress they made in that Language, which is much easier than the *Chineze*.

'Twas about this Time that a Report prevailed, that a Peace would be concluded between the *Chineze* and the *Muscovites*. We were greatly surprized to hear that this Nation, which is so near to us in *Europe*, should be at War with the *Chineze*. They had found Means to make a Passage from *Moscow*, within three hundred Leagues of *China*; going first through *Siberia*, and over various Rivers, as the *Irtisch*, the *Oby*, the *Jenisa*, the *Angera*, which comes from the Lake *Baical*, situated in the midst of *Great Tartary*. They afterwards went upon the River *Selenga*, and advanced up to that called by the *Tartars*, *Sanga-lien-cola*, and by the *Chineze*, *Helon-kiam*, or the River of the Black Dragon. This

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great

great River crosses *Tartary*, and empties itself into the Eastern Sea, to the North of *Japan*.

The *Muscovites*, not being satisfied with making these Discoveries, built at certain Distances, Forts and Towns on all these Rivers, to secure the Possession of them. Those nearest to *China* were *Selenga*, *Nipcheu*, and *Yacsa*. The first of these Places was built on the River *Selenga*, the second on the *Helon-kiam* †, in the 52d Degree of North Latitude, and almost under the same Meridian with *Peking*. The third Place stood on the same River, but much more Eastwards.

The *Eastern Tartars*, subject to the Emperor, who inhabit the vast Extent of Country which lies between the great Wall and the River *Helon-kiam*, were surprized to see the *Muscovites* come and contend with them for the hunting of Sables, in a Country of which they claimed the Possession, and to build Forts in order to seize upon them. They therefore thought it incumbent upon them to oppose this Attempt, and for that reason took *Yacsa* twice. The *Muscovites* were resolved to be Masters of this Fort, and accordingly retook it again; so that as new Feuds and Contests broke out every Day, it was thought necessary to put a stop to them; and accordingly Proposals were made on each side, to settle the Limits of the two Empires. The Czars of *Muscovy* sent their Plenipotentiars to *Nipcheu*. The Emperor of *China* sent also his Embassadors, thither with Father *Thomas-Pereyra*, a *Portuguese*, and Father *Gerbillon*, to serve as their Interpreters. As a Testimony of the Esteem he had for those Fathers, he gave them two of his own Dresses, and ordered them to take Place with the *Mandarins* of the second Class; but as these Officers wear, at the

† The River on which *Nipcheu* stands, is called *Schilka* in *Moll's* Maps.

Neck, a kind of Rosary, which is as the Badge of their Dignity, and as this is thought to be somewhat superstitious; he allowed the Jesuits to wear at their Neck, their own Chapelet or Beads, instead of that of the *Mandarins*; they being sufficiently distinguished by the Cross and Medals, which hung at them.

Sometimes certain important Opportunities offer themselves, which prove of Service to a Missionary who is master of a little Address, and of an engaging Carriage *. Father *Gerbillon* made a good Use of that which presented itself. As he was come from *France*, in which frequent mention is made of the Interest of Princes; and where the Wars that are perpetually carrying on, and the Treaties of Peace which are concluding, give rise to a thousand Reflections, with regard to such Particulars as may be of Advantage or prejudicial to a Nation; he hit upon Expedients to reconcile the *Cbineze* and *Muscovites*, who could not agree upon one single Point, and therefore were going to break off their Conferences. The *Muscovites* were proud, and talked in a most haughty Style; whilst the *Cbineze*, on the other Hand, imagined themselves to be superior in Force, they being come with a good Army, and expecting another from *Eastern Tartary*, which was going up the River *Helon-kiam*. Nevertheless they did not design to engage in a War, for fear least

* Few People doubt the Ability of the Jesuits on these Occasions. Politics are thought to be their grand Study, and the Centre to which the rest of the Sciences which they learn are directed. These Fathers consequently could not possibly have found a more favourable Opportunity for ingratiating themselves with the Court of *China*. We may observe the artful manner in which this Letter-Writer expresses himself; he does not say that his Brother Jesuit (*Gerbillon*) had made Politics his Study *ex professo*, but only that coming from a Country where Politics are often the Topic of Conversation, he, by that Means, had some Notion of them.

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the *Eastern Tartars* should join the *Muscovites*; or that these might succour the *Tartars*, in Case any Design should be formed against *China*. Hence they wished for Peace, but were not able to bring it about. The two Fathers, seeing them thus embarrassed; and discoursing with the *Chineze* concerning the Difficulties which obstructed the Negotiation, were told that the Emperor of *China* would consent that the *Muscovites* should come annually to *Peking* and trade there. *If that be the Case*, replied Father Gerbillon, *be assured, that it will be no Ways difficult to conclude a Peace with the Muscovites; and to prevail with them to acquiesce with all your Desires.* The *Chineze* Plenipotentiaries listened to the Father with Pleasure, and intreated him to go to the *Muscovite* Camp, and tell the Parties concerned these several Particulars. Accordingly he went thither, and Heaven gave a Blessing to his Endeavours; for the *Muscovites* being convinced, that the Liberty of trading to *Peking* every Year was the highest Advantage they could expect, which the Father proved evidently; they immediately gave up *Yacsa*, and accepted of the Limits proposed by the Emperor. This Negotiation lasted but a few Hours; the Father returning that Night with the Instrument of a Treaty of Peace ready drawn up, which the Plenipotentiaries signed two Days after; swearing solemnly at the Head of their Troops to observe it; and calling to Witness the God of the *Christians*, the true Lord of Heaven and Earth, that they would inviolably keep all the Articles of it.

This Peace proved very honourable to the two Missionaries. They received the Compliments of the whole Army upon it; but above all, Prince *Sofan*, the chief Embassador, shewed them the utmost Regard. He thanked the Fathers several Times for extricating the *Chineze* out of so great a Difficulty; and told them, privately, that he would be ready
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to serve them upon all Occasions. Father Gerbillon took this Opportunity to acquaint him with our Desires. *You know, my Lord, says he, the Motives which prompted us to abandon whatever is most dear to us in Europe, and to come into this Country. The sole Object of our Wishes is to inform Mankind of the true God, and to instruct them in his holy Law : But a Circumstance which greatly afflicts us is, the Christians are forbid, by the last Edicts, to embrace it. We therefore intreat you, since you are so gracious to us, to get this taken off, removed so soon as an Opportunity shall offer for that Purpose. We shall be much more touched with this Favour, than if you was to heap Riches and Honours upon us ; we being affected with no other Blessing, than that of the Conversion of Souls.* The Prince was edified by what he heard ; and promised to serve us always to the utmost of his Power. He kept his Word very generously, some Years after, when it was thought necessary to address the Emperor, publickly, in order to procure a Toleration for the *Christian Religion*.

Father Verbieft, and the rest of the Jesuits in *Peking*, had always earnestly desired to procure such a Grant. They had often reflected on the Expedients necessary for obtaining it ; but then this appeared so very delicate an Affair, that they did not dare to propose it, for fear the antient Edicts should be confirmed ; and the *Christian Religion* be thereby reduced to a still lower Ebb. But Heaven, whose Ways are ever wonderful, inclined the Emperor to grant what they wished, which was owing to the following Accident.

This Monarch, finding his whole Empire enjoyed a profound Peace, resolved, by way of Employment, or for Amusement sake, to learn the *European Sciences* ; among which he himself pitched upon Arithmetic, *Euclid's Elements*, practical Geometry, and Philosophy. Fathers *Anthony Thomas*,

mas, *Gerbillion*, and *Bouvet*, were ordered to draw up Treatises on those Subjects; the first having Arithmetic for his Province, and the two last *Euclid's* Elements and Geometry. They wrote down their Demonstrations in the *Tartar* Language; the Persons who had instructed them in those Tongues revising the Sheets; and these, whenever they found any Word that was obscure, or improper, substituted another. The Fathers in question presented their Demonstrations, and explained them to the Emperor, who soon comprehending every Thing they taught him, admired our Sciences still more, and applied himself to them with fresh Vigour.

They went every Day to the Palace, and there passed two Hours every Morning, and as many in the Afternoon, with the Emperor. He usually would oblige them to come forward upon his Sofa, and sit down on each side of him, to demonstrate the several Problems.

He was so much delighted with these first Lectures, that he did not discontinue them, even when he went to his Palace of *Chan-chun-yuen*, two Leagues from *Peking*. The Fathers were obliged to go every Day to the former, in all Weathers. They used to set out from *Peking* at four in the Morning, and never returned from it till Day was closed. No sooner were they come back, but they were obliged to go to work again; and frequently to spend Part of the Night in composing and preparing Lectures for next Day. They sometimes were almost ready to sink under the Burthen of the Fatigues which these uninterrupted Journies, and their nightly Preparations, brought upon them; but the Hopes they had of ingratiating themselves in the Emperor's Favour, and thereby of advancing our holy Religion, supported them, and softened all their Toils. The Emperor was not idle in their Absence, he

frequently examining, when alone, the Problems which had been explained to him. He used to review the several Demonstrations; would send for some of the Princes, his Children, and explain those to them; and could never be easy, 'till he had made himself a perfect Master of whatever he desired to know.

The Emperor pursued this Study four or five Years, with equal Ardour, without any ways lessening his usual Application to State-Affairs; or failing so much as one Day, in giving Audience to the great Officers of his Household, and the supreme Courts. Not contented with the speculative Part, he joined the Practical, by which means Study proved an agreeable Amusement, and he understood perfectly well all that was taught him. Whenever, for Instance, the Proportions of solid Bodies were explained, he would order a Bowl to be brought; cause its exact Weight to be taken, and its Diameter to be measured. He afterwards would calculate what Weight another Bowl must have of the same Substance, but of a larger or smaller Diameter; or what must be the Diameter of a Bowl of greater or lesser Weight. He then ordered a Bowl of a certain Weight or Diameter to be turned; which being done, he examined whether the Practice answered the Theory. He himself enquired, with no less Accuracy, into the Proportions and Capacity of Cubes, Cylinders, whole or imperfect Cones, Pyramids and Spheroids.

The Emperor also took the Declivity or Fall, for three or four Leagues, of a River. He sometimes would measure, geometrically, the Distances of Places, the Height of Mountains, the Breadth of Rivers and Ponds; he himself fixing his Stations, directing the Instruments, and making the most accurate Calculations. He afterwards would order those Distances to be measured; and was delighted

lighted whenever he found that his Calculations agreed exactly with the Mensuration. Such Court-Lords as were present, always expressed their Wonder on these Occasions, which seemed to please him; but he commonly turned the Discourse to the Praise of the *European* Sciences, and of the Fathers who instructed him. Such were the Emperor's Amusements, and thus familiarly did he treat them, (a Thing not usual with *Chineze* Monarchs) when the Persecution of *Hamcheu* broke out, which could not possibly have happened at a more favourable Juncture.

Endeavours had been used to stop it in the Beginning, by certain commendatory Letters which Prince *Sofan* wrote, at Father *Gerbillon's* Request, from *Tartary*, where he then attended upon the Emperor; but those Letters came too late. The Viceroy of *Cbekiam*, who had raised the Persecution, was advanced too far to go back with Honour. He had published a Declaration injurious to the *Christian* Faith; had commanded the *Christians* of the City, and of the whole Province, to return to the established Religion; had shut up our Church, and fixed a Copy of his Declaration over the Door of it.

Father *Intorcetta* was summoned, by his Order, to appear before the lower Tribunals, and asked by what Authority he continued in the City. That faithful Minister of Christ endured patiently all the ill Treatment he met with from the Viceroy; but was deeply afflicted on Account of the Sufferings of his Flock. *What grieves me most*, said he in a Letter to me, *is the Cruelty which is exercised towards the poor Christians under my Care. The Heathens seize upon their Possessions; force into their Houses, where they abuse them, and take away the holy Images; and scarce a Day passes, but they languish under some new Punishment.*

The Fathers of *Peking*, having received Copies of all the Instruments, and the several Proceedings of the Viceroy; and finding the Persecution still continue, advised with their Friends in what manner they should act. The universal Opinion was, that it was incumbent on them to implore the Emperor's Clemency, and to present him with the very Copies which had been sent them. The Prince, having a great Affection for them, listened favourably to their Petition; and instantly offered to stop that Persecution, without Noise; by commanding the Viceroy to discontinue his Attempts, and no longer molest Father *Intorcetta*, and the rest of the *Christians*. But *'twill be an endless Work*, replied the Father very respectfully, *if your Majesty does not graciously put a Stop to it at once. For if now, at a Time that we are allowed daily Access to your royal Person, and your Subjects know the Favours which you are graciously pleased to indulge us, some of your Officers are nevertheless not afraid of persecuting our holy Religion and its Professors, what may we not justly dread when that Honour shall be denied us?*

As Father *le Gobien* has given an ample Detail of this Persecution, in his *History of the Edict of the Emperor of China, in favour of the Christian Religion*, which forms the third Tome of the *New Memoirs of China*, I shall not repeat it here. The Emperor permitted the Fathers to present him with a Petition, in order that this Matter might be solemnly judged by the Tribunals, whose Decisions were to be as a Law in the Provinces.

Accordingly they drew up two Petitions, with a Design of chusing that which would be most to the Purpose. The Prince would see them, and after examining them himself, he observed that the Petitions were not drawn up in so explicit a manner, as to oblige the Tribunals to grant their Request. His Majesty did not stop here, but was so very gracious

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as to cause another, which might produce the desired Effect, to be given them privately; upon this Fathers *Pereyra* and *Thomas*, who then presided over the Tribunal of the Mathematics, were ordered to go and present it publickly, on a Day of Audience. The Emperor, as tho' he knew nothing of the Affair, received it with several other Papers, and commanded the Court of Rites to examine it, agreeably to the usual Custom, and make their Report to him. I have been told it was hinted, in the Emperor's Name, that it would be proper for them to favour the *European* Fathers on that Occasion. However, the *Mandarins* did not comply; for after enumerating the several Edicts which had been made during his Minority against the *Christian* Religion, with the most odious Particulars they contained; the Result of their Conferences was, that this Affair had been already decided; and that the Exercise of our Religion ought to be forbid in *China*. The Emperor, being unsatisfied with this Answer, rejected it; and commanded them to re-examine that Petition. This plainly shewed, that he wanted them to return a favourable Answer; but they were found equally inflexible in the second Report made by them; they rejecting our Religion, and insisting, that it ought not to be legally approved of in the Empire.

You possibly will wonder, that a Tribunal * should presume to make such repeated Oppositions, when

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* There are six Tribunals, or supreme Courts, in *Peking*.

The Business of the chief Tribunal, or *Ly poo*, is to furnish *Mandarins* for the several Provinces of the Empire; to keep a strict Eye over their Conduct, to examine their good or bad Qualities; and to make a Report thereof to the Monarch, in order that the Virtue and Merit of some may be recompensed, by raising them to the highest Offices; and that others may be punished, by degrading them when they have acted in a manner unworthy of their Character. The Chiefs of the *Ly poo* are properly the Inquisitors of State. To this Court four Tribu-

nals

we consider the implicit Obedience which all the *Mandarins* in *Cbina* pay, not only to the Orders, but

nals are subordinate. The first makes Choice of Persons qualified to fill the Offices of the Empire: The second Enquires into the Conduct of the *Mandarins*: The third seals all judicial Acts, and gives the *Mandarins* their several Signets; and the fourth examines into the Merit of all Persons of Distinction in the Empire.

The second supreme Court called *Hoopoo*, or *chief Treasurer of the King*, superintends all the Finances; and takes Care of the Emperor's Patrimony, Treasure, Expences, and Revenues. There Orders are dispatched for Salaries and Pensions; and with regard to the Delivery of Money, Rice, and Silk, distributed to the great Lords, and the several *Mandarins* of the Empire. Here an exact Catalogue is kept of the several Families, and of all the Duties to be paid from the Custom-houses and public Magazines. The Business of this Court being vastly extensive, there are fourteen subordinate Tribunals (agreeably to the number of the Provinces of the Empire) to assist it.

The third sovereign Court, called *Li poo*, or the Tribunal of Rites, has the Direction of all Rites and Ceremonies, and of Arts and Sciences. It also superintends the imperial Music, and examines all Persons who are Candidates for Degrees. It also gives Advice with Regard to Titles of Honour, and other Distinctions. It likewise has the Care of the Temples and Sacrifices offered by the Emperor; and its Inspection extends likewise to such Banquets as the Prince gives to Subjects or Foreigners. This Tribunal likewise receives, entertains, and dismisses Embassadors. To conclude, it has the Direction of the liberal Arts, and of the three Laws or Religions tolerated in the Empire, *viz.* 1. of the learned, or the Disciples of *Confucius*; 2. of the *Yao Jse* (called by some, I believe, *Li-laokum*;) and 3. the Disciples of the Idol *Fo*; whereby it is a Kind of Spiritual Court, of which frequent Mention is made in these Letters of our Jesuits. Of the four Tribunals subordinate to this Court; the first deliberates on the most important Affairs of State; the second has an Eye to the Sacrifices offered by the Emperor; to the Temples, Mathematics, and the several Religions: The third receives such Persons as are sent to Court; and the fourth has the Direction of the Emperor's Table.

The Tribunal of Arms, called *Ping poo*, is the fourth supreme Court, and superintends the Soldiery throughout the whole Empire. All Officers, as well general as particular, are dependant on it. This Tribunal examines them with respect to their Exercises, keeps the Fortresses in good Repair, fills the Arsenals; provides Arms, both offensive and defensive; and also Ammunition and Provisions. It gives Orders for making Arms of every

but even to the most inconsiderable Desires of the Emperor. Possibly the Aversion which the *Chi-*

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every Kind ; and is to provide all Things necessary for the Defence and Safety of the Empire. Of the four Tribunals subordinate to it, the first disposes of all military Employments, and takes Care that the Troops be well disciplined ; the second orders the Officers and Soldiers to their several Quarters, and provides for the Safety of Cities and Highways ; the third has an Eye to the Horses of the Empire ; to the Posts, Stages, imperial Inns, and Barges or Boats ; and the fourth gives Direction for making Arms of every Kind, and for filling the Arsenals.

Hing-poo is the fifth supreme Court, which is as the Criminal-chamber of the Empire. This examines all Criminals, and sentences them as the Laws direct. There are fourteen Tribunals, (one for each Province of the Empire) subordinate to it.

The sixth and last sovereign Court called *Cong-poo*, is the Tribunal of public Works ; and its Business is to keep the Palaces in Repair, both those of the Emperor, of the Tribunals, of the Princes of the Blood, and Viceroy ; the Sepulchres of the Emperors, Temples, &c. It also has the Direction of the Towers, triumphal Arches, Causeways, Bridges, Dykes, Rivers, Canals, and Lakes, Streets, Highways, Barks, &c. This Court has also four subordinate Tribunals ; the first prepares the Plans and Designs for the public Works ; the second has an Eye to the Shops of Maons, Carpenters, &c. the third looks to the Repairs of Canals, Bridges, Causeways, Roads, &c. the fourth has the Care of the royal Palaces, Gardens, and Orchards.

Each of these inferior Tribunals has a House apart, with proper Halls or Rooms, and is composed of two Presidents, and twenty-four Counsellors, *Chineze* and *Tartars* ; not to mention a great Number of under-Officers belonging to every Tribunal, as Clerks, Registrars, Messengers, Sergeants, &c.

To prevent these several Courts from lessening the imperial Authority, the Care following has been taken. 1. None of these Tribunals have an absolute Power, in Matters brought before them, but must apply to another, before its Decisions can be put in Execution.

2. Inspectors or public Censors, called *Cotaos*, are established. These are Officers whose Duty it is to observe all that passes in every Tribunal ; they are to give the Emperor Notice of all Faults committed by the *Mandarins* ; and they do not spare even the Monarch himself, when he stands in need of Admonition. These *Cotaos* are greatly dreaded, and have given astonishing Instances of their Courage and Perseverance. When the Petitions of these Censors are referred by the Emperor, according to Custom, to the Tribunals, in order for these to deliberate upon them,

neze have always entertained for Foreigners, might have induced some of them, on this Occasion, to oppose the *Christian* Religion so very openly; but I am of Opinion, that their Inflexibility arose from another Motive. Whenever the Emperor asks a Question of the Tribunals, and they return an An-

them, the *Mandarins* seldom contradict the Censors, for fear they themselves should be accused, which gives the Censors great Authority in the Empire.

Besides the six chief Tribunals abovementioned, there is another also in *Peking*, whose Business is to examine all Affairs relating to the Princes, which are not confounded with those of the common People. Another Tribunal, called *Han lin yuen*, is a Sort of Academy, all whose Members are composed of Persons of the greatest Genius and Learning in the Empire. These Members have the Care of the Education of the Prince, who is Heir apparent; and they are required to instruct him in Virtue, the Sciences, the Arts of Government, and good Breeding. They are the Historiographers of the Empire, and are obliged to compose useful Books. They are properly the Literati of the Emperor, who converses with them on learned Matters; and often appoints some of them his prime Ministers, or Presidents of the chief Tribunals.

In every Province there is a supreme Tribunal, to which several others are subordinate: And in all the capital Cities of the Provinces two Tribunals are established, the one for civil, and the other for criminal Affairs.

I might have begun with another Tribunal, called *Nui yuen*, or the *Inward Court*, because it is kept within the Palace. This is the Emperor's Privy Council, and is composed of three Orders of *Mandarins*. The first are properly Ministers of State, and their Function is to examine almost all such Petitions, on what Subject soever, as the supreme Tribunals are to present to the Monarch: The *Mandarins* of the second Order are a Kind of Assistants to the former, and out of them are chosen the Viceroy, and the Presidents of the other Tribunals. The *Mandarins* of the third Order are Secretaries to the Emperor. Most Affairs of Importance are examined and decided by this Tribunal, except the Monarch gives Orders for assembling the great Council, which is composed of all the Ministers of State, the chief Presidents and Assistants of the six supreme Courts, and the three principal Tribunals. See *du Halde's China*. The Relation above will enable the Reader to understand many Particulars, mentioned in the Letters of our Jesuits, which otherwise might not have been so intelligible.

swer agreeably to the Laws, they cannot be blamed; whereas if their Answer is repugnant to them, the Censors of the Empire have a Right to impeach them; and the Emperor is authorized to punish them, for pronouncing in Opposition to the Laws. That which confirms me in my Opinion is, Prince *Sofan* told the Emperor plainly, that it would be absolutely necessary for him to exert his Authority, in order for the repealing such Edicts as were levelled against the *Christian* Faith. Farther, Time has shewn that the Court of Rites, so far from opposing us, as formerly, has been inclined, of late Years, to favour us.

However this be, the Emperor perceiving that nothing was done by the Tribunals, resolved to approve the Judgment of the Court of Rites. This Court permitted Father *Intorcetta* to reside in *Hambchen*; allowing the *Europeans* only to worship the true God in their Churches, and to profess the *Christian* Religion; but forbidding all *Chineze* whatsoever to embrace its Tenets; and confirming, at the same Time, the antient Edicts. The News of this was as a Thunder-bolt to the Fathers; and surpriz'd them to such a Degree, that the Emperor was uneasy. Accordingly he endeavoured to sooth them; but their Affliction was too great to receive any Consolation from the kindest Words. *We are like* (said they to those who spoke to them in the Monarch's Name) *to Persons who have perpetually before their Eyes the dead Bodies of their Parents: An Expression which strongly affects the Chineze.* The Emperor offered to send some of them into the Provinces, with such honourable Marks of Distinction, as might evidently shew to all his Subjects, the Regard he had for the *European* Fathers, and how greatly he approved of their Religion. At last, finding that their Grief, so far from decreasing grew more violent every Day; and that they seem-

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ed to have a total Disregard for all Things, he sent for Prince *Sofan*, in order to take, in concert with him, such Measures as might satisfy the Fathers.

This zealous Minister now called to mind the Promise he made Father *Gerbillon* at the Peace of *Nipcheu*. After applauding the Fathers, he represented to the Emperor the important Services they had done the Government, and those they daily did his Majesty. He observed, that as they professed a Contempt for Riches and Honours, the only fit Recompence was, to permit them to preach their Law, publickly, in every part of the Empire; that this Law must be holy, since it was levelled against Vice in general, and inculcated the Practice of the several Virtues. The Emperor declared, that all Prince *Sofan* said was true. *But how will it be possible* (said that great Monarch) *to satisfy them, in case the Tribunals persist in refusing to approve their Religion.* Sir, answered he, *only shew them that you will be obeyed. Please but to give Orders, and I'll go to the Mandarins; and be assured, I'll deliver myself in such strong Terms, that not one of them shall refuse to comply with your Majesty's Demands.*

I shall not here mention the Speech he made to them, it being inserted in the abovementioned Book *. 'Twas delivered with a Liveliness, a Pathos, and Majesty, worthy of the illustrious Speaker; and was equally expressive of his good Sense, his Courage, his Rectitude, and greatness of Soul. The *Tartar Mandarins* first yielded to the Force of his Arguments; and were followed by the *Chineze* †, who complied in every Respect. The Instrument was drawn up instantly, when the Prince inserted in it such vast Encomiums of the *Christian Law*

* The History of the Edict of the Emperor of *China*, in favour of the *Christian Religion*.

† The *Tribunals*, since the Conquest of *China*, are composed half of *Chineze*, and the Remainder of *Tartars*.

or Religion, that the Emperor, as we are told, struck out some of them with his own Hand. However, he permitted the most essential Articles to stand, such as those relating to the Sanctity of our Religion; the exemplary Lives of the Missionaries who had preached it during an hundred Years in *China*; the Permission indulged the Natives to embrace it; and the Preservation of such Churches as were already built. He ratified these several Articles, and then the Tribunal of Rites sent them, pursuant to Custom, to all the Cities of the Empire, where they were publickly set up, and registered in all the Audiences or Jurisdictions.

In this Manner the so-long-wished-for Toleration of the *Christian* Religion, for which so many Prayers had been offered up both in *Europe* and *China*, was obtained; and by a particular Disposition of Providence, Heaven permitted that the Sciences we profess, and which we had endeavoured to learn perfectly before we left *Europe*, should induce the Emperor to acquiesce with our Desires; so true it is, that these Expedients, tho' altogether human, should not be neglected; and yet they ought not to be relied upon as Aids that are infallible, or absolutely necessary; since the Establishment of Religion, and the Conversion of Infidels, is ever owing to the all-powerful Grace of Heaven.

We have been often told since, that certain Missionaries seemed to lay no great Stress upon this Edict, because they had not all the Liberty they wished, in order for them to settle in various Places; and that some *Mandarins* still opposed the preaching of the Gospel, and would not permit the *Heathens* to turn *Christians*. In my Opinion, this is not a just Way of Thinking; for supposing that the Emperor had given them leave to build Churches every where, (a Circumstance not declared in his Edict) yet a Missionary should ever consider, that Persecu-
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tions are inseparable from his State of Life, and the Endeavours he may exert for God's Glory. One might ask the Persons in question, if it would be easy for them to settle, at Pleasure, in all the Cities of *Europe*, where the Governors and Magistrates are *Christians*, and disposed to favour every Thing relating to the Service and Glory of God *. 'Tis therefore no Wonder that some Opposition should be met with in *China*, whose *Mandarins* are *Heathens*, and sometimes particular Friends of the *Bonzes*, or very averse to the *Christian* Religion. 'Tis certain however, that these *Mandarins* are very much restrained by this Edict; and that the Missionaries, ever since we obtained it, live much more unmolested in the Provinces than before; they are no longer persecuted on Account of such Churches as they already possess; and in case they are desirous of building new ones, they need but ingratiate themselves with the Governors and other Officers of the Places, either by making them some Present, or by procuring powerful Recommendations to them. Such *Mandarins* as love us, take every Opportunity of enforcing the Emperor's Declaration, in order to support us against our Enemies. To conclude, 'tis certain that the Emperor thinks he has indulged us no small Favour on this Occasion; for, being told that all the Fathers were come to return him Thanks: *They have great Reason to do so*, replied he; *however, bid them send Word to their Brethren in the Provinces, not to take too much Advantage of the Permission now given them; but to make a prudent*

* 'Tis universally known, that the Jesuits would not be well received in Protestant Countries. 'Tis Death for them to be found in *England*; and they have been more than once banished out of some *Romish* Kingdoms, where they now bear considerable Sway. Their Arts and Abilities are not unknown to the People of those Countries, where they are as much suspected and hated, by Multitudes, as by us. This I myself was an Ear-witness to in *France*.

Use of it, so that I may never hear any more Complaints on that Account from the Mandarins: For, added he, *should these send up any, I'll repeal it that Instant, and then they can blame no one but themselves.*

This Affair of the Edict being ended, the Emperor resumed his Studies, and the Fathers devoted themselves to his Service with fresh Ardour. He being desirous of having some mathematical Instruments, we sent him ours, which he had seen before, but did not then know their Uses. These appeared to him so neat and accurate, (they being made by the ablest Artists in *Paris*;) that he desired more. The *Mandarins* therefore caused Enquiry to be made in the several Ports for some, and sent all such as they could meet with, to *Peking*. The Emperor, at first, received all of what Kind soever which were sent him; and it put the Fathers belonging to the Court to no small Pains, to guess the several Uses for which they were designed; they being obliged to express every Thing clearly in Writing, and to shew it this Monarch, who is vastly exact, and enquires into the minutest Particulars.

At this Time there were but five *French* Fathers in *China*, two at Court, and three in the Provinces. I myself was at *Nankin* with Father *Gabiani*, and the Bishops of *Basilea* and *Argolis*, as was said above. Fathers *Visdelou* and *le Comte* were labouring very successfully in the Provinces of *Xanfi* and *Xensi*, when *Satan*, the Enemy to our Peace, gave us another Cause of Affliction. The *Portugueze* of *Macao* had seized a young *French* Painter, who was bringing our Pensions, with some Books and mathematical Instruments; and throwing him into Prison, sent him, under a strong Guard, to *Goa*, where he died some Time after in Confinement. The Loss we sustained on this Occasion was so considerable, that Fathers *le Comte* and *Visdelou* were forced

forced to quit their Missions, and go and reside near the Ports, in order to subsist themselves. I went with Father *le Comte* to *Canton*, in hopes of recovering our Monies, and to prevent all such Accidents for the future. We made some pretty curious Observations during our Journey, and at *Canton*; and, among others, Father *le Comte* also drew, from a large Scale, a Chart of the transit of *Mercury* over the Sun: Also a Chart of the River from *Nankin* to *Canton*. As we passed thro' *Nanchan-foo*, *Nangan-foo*, and *Cancheu-foo*, we took the Latitudes of those several Cities.

The *Tsonto* * of the Province of *Canton*, being informed of our Arrival in that City, did us the Honour to send one of his Officers, to invite us to visit him in *Chao-kin*, a City of the first Class † where he usually resides. He is a worthy Nobleman, and extremely complaisant: He is generous,

* 'Tis the Emperor who nominates such *Mandarins* as are to be invested with any Authority in the Provinces, which are governed by two principal Officers, to whom all the rest are subordinate. The one is called *Foo yuen*, who is as the Viceroy or Governor; and the other, whose Jurisdiction is much more extensive, (he commanding over two, and sometimes three Provinces) is called *Tson-to*. These two Officers are at the Head of the supreme Tribunal of the Province, in which all important Affairs, whether civil or criminal, are determined. The Emperor sends all his Orders immediately to them, and they instantly transmit those Orders to the several Cities in their District. Tho' the Authority of the *Tson-to* is very great, it yet does not interfere with that of the particular Viceroys, but all Matters are so well regulated, that they never have any Contest about their several Jurisdictions.

† I believe this is reckoned the sixth City of the Province of *Canton*, in Father *du Halde's China*. 'Tis said to be the finest City, and the best built, in the whole Province; and is the Seat of the *Tsonto*. It stands on the River *Tabo*; and in the Eastern Part of the City is a Tower nine Stories high. Upon the River are above five thousand Barks, which are longer than our small Vessels, in each of which a Family lives: besides a vast Number of Fishing-boats, and Canoes to cross the River, there being no Bridge over these great Rivers. In this Country are a great Number of Peacocks, both wild and tame.

respected by the *Mandarins*, idolized by the People, and a Friend to the *French*, whom he has always treated with peculiar Marks of Distinction. During the four Journeys I took to *Canton*, either about our private Affairs or by the Emperor's Order, I had frequent Opportunities of visiting him, and of gaining his Esteem.

The Passage from *Canton* to *Chao-kin* is by Water. At the Distance of five Leagues we meet with *Fo-chan*, the greatest Village in the World. I call it a Village because it has no Walls, nor any particular Governor, though it is happy in a great Trade, and consists of more Inhabitants, and even Houses, than *Canton*; it being computed to contain a Million of Souls at least. The Jesuits of the Province of *Japan* have a fine Church there, and a numerous Flock. Twelve Leagues above *Fo-chan*, the River is divided into three Arms; the one comes from the North, the other runs to *Chao-kin*, and the third to *Canton*. At this Conflux stands a City of the third Class, called *San-choue*, that is, the *three Rivers*, or *three Waters*. When an Envoy of Distinction comes from Court, the *Tsonto* and Viceroy go and receive him in that City; and conduct him thus far, at his Return. This obliged them to build, on the River Side, a House, the View of which is inchanting. The *Augustin* Friars have a Mission in *Chao-kin*. I have often lodged in their House; and I there became acquainted with Father *Michael Rubio*, a Man of great Prudence, Integrity, Sincerity, and Learning; Qualities which gained him the Affection of all the Missionaries.

At our Return to *Nankin*, where we had left Father *Visdelou*, we resolved to send Father *le Comte* into *Europe*, to transact some Affairs relating to our Mission. About this Time died *Gregory Lopez*, Bishop of *Basilea*, Apostolical Vicar of *Nankin*, *Peking*, and the rest of the northern Provinces

vinces of *China*. He made a very pious End; and we attended at his Funeral, which was performed in the same Manner with that of Father *Verbieft*.

About the Close of the Year 1692, Father *Vifdelou* and I returned to *Canton*, where it was necessary for us to take a House, to receive the Missionaries whom we expected. We had purchased the House, and had scarce begun furnishing it, when an Order came from the Emperor, for us both to go to Court. 'Twas also declared, in the same Order, that Father *le Comte* should go thither also, at his Return from *Europe*, whereof we were commanded to give him Notice. This News gave the highest Satisfaction to the Apostolical Vicars and Missionaries. Passing thro' the Province of *Nankin*, we had the Consolation to embrace Father *Gabiani* for the last Time. He was then troubled with the Infirmities which, two Years after, brought him to the Grave; he being quite worn out with Toils, and dear to Heaven. We also saw the Bishop of *Argolis*, and the reverend Father *de Leonissa*, Apostolical Vicar of *Nankin* and *Peking*, in the Place of the Bishop of *Besilea*. They both laid great Strefs upon us, and were of Opinion, that it might be in our Power to do them signal Service at Court.

The Emperor, at our Arrival thither, was sick; and Fathers *Gerbillon* and *Pereyra* lay every Night in the Palace, by his Order. This great Prince, notwithstanding his Indisposition, did not forget us; but sent, to some Leagues Distance from the City, the rest of the Fathers, with a Gentleman of his Chamber, who told us, by the Emperor's Command, that had he known the Road we were to come, he would have sent them still farther on to meet us. We now alighted at the Palace, and spent the rest of the Day there, in an Apartment near that of the Emperor, where the Prince, his eldest Son,

Son, was pleased to come and see us; on which Occasion he treated us very graciously. We also were visited by the *Hoan-tai-ce*, his second Son, and the Heir-apparent.

As this Prince is extremely well skilled in the *Chineze* Books, he discovered a peculiar Affection for Father *de Visdelou*, who was looked upon as a great Master in them. After conversing some Time, the Prince sent for several of the antient Books, and shewed them to the Father, who, the Instant he opened them (in what Part soever) read them with so much Ease and Perspicuity, that the Prince was quite surprized, and said twice or thrice to the *Mandarins* who accompanied him, *Ta toog*, that is, *he understands them perfectly*. He then asked what his Opinion was concerning the *Chineze* Books, and whether they agreed with our Religion. The Father, after excusing himself with Modesty, replied, that our Religion might agree with the Particulars found in the antient Books, but not with the Writings of the Interpreters. 'Tis certain, said the Prince, *that the modern Interpreters have sometimes mistaken the Sense of our antient Authors*. Ever since that Conference, the Prince in Question has always discovered a great Affection for Father *Visdelou*; and of this he gave him the most distinguished Proofs, which we hope will one Day greatly redound to the Advantage of our Religion. This Prince spoke to us concerning the Books of Father *Matthew Ricci*; and bestowed such high Encomiums on the Genius and Erudition of this Father, the Founder of the Mission of *China*, that the most learned *Chineze* would have thought themselves honoured by the Compliment.

The Emperor had carefully examined, during two Years, our *European* Medicines; and particularly the medicinal Lozenges *, which the King of

* The French is *Pâtes Medicinales*.

France causes to be distributed all over his Kingdom. We had informed him of the several Diseases they cured in *France*; and he himself had seen, by various Experiments, Persons who lay at the point of Death, and were thought past all Hopes of Recovery, quite out of Danger the very next Day. The surprizing Effects produced by this Medicine, made him give it the Name of *Chin-yo*, or the *divine Medicine*. The Disease he then was troubled with, was the Beginning of a malignant Fever. Though he knew, by several undoubted Experiments, that this Medicine would cure him, yet the *Chineze* Physicians did not think proper that he should take it, and therefore prescribed different Things; but the Emperor finding himself grow worse, and fearing to be light-headed, he resolved to proceed his own Way, and accordingly took half a Dose of this Medicine. The Fever left him that Evening, and the succeeding Days he was better. He afterwards had some Ague-Fits, which possibly might be owing to his not having purged sufficiently. Though these Fits were not violent, and did not last above two Hours, he yet was a little uneasy. He now caused Proclamation to be made throughout the whole City, commanding all Persons, who were acquainted with any Remedies for the Ague, to inform him of them immediately; declaring farther, that all who were troubled with that Distemper, might come to the Palace and be cured. A great Number of Trials were made daily, on which Occasion a *Bonze* distinguished himself in a particular Manner. He order'd a Pail of fresh Water, drawn from a Well, to be brought him, in Presence of four of the chief Noblemen of the Court, whom the Emperor had dispatched to receive the several Medicines which should be sent; and to assist at the Experiments, and afterwards make their Report to him. These four Noblemen were

TRAVELS of the JESUITS.

were Prince *Sofan*, *Mim-ta-gin*, one of the Emperor's Uncles, and an Uncle of the Prince, all of them Ministers of State, and Persons of consummate Wisdom. The *Bonze* filled a Dish with the Water in question; when going out of the Room, he presented it first to the Sun, raising his Hands and Eyes towards Heaven; then turning himself to the four Quarters of the World, he made an hundred Postures, which seemed mysterious to the *Heathens*. Having done this, he ordered a Person (then upon his Knees) troubled with an Ague, who earnestly desired to be cured, to drink this Water; but the Remedy had no Effect, and the *Bonze* was therefore looked upon as a Cheat.

Matters were in this State, when Father de *Visselou* and I arrived at Court, bringing with us a Pound of the *Peruvian Cortex*, which Father *Dolu* had been so kind as to send us, when he was in *Pondichery*. The Cortex was not then known in *Peking*. We then went and offered it, declaring it to be the best Specific in *Europe* against Agues. The four Noblemen abovementioned received us with Joy. We told them how it was to be prepared and taken, agreeably to the Instructions published in *France*, by Order of the King. They then asked what Country the Cortex was brought from, what were its Effects, the Diseases it cured, and in what Manner the King had made it public for the Benefit of his Subjects; after bestowing on the Person who possessed that Secret a Reward worthy of so great a Monarch.

On the Morrow three Persons troubled with Agues took the Bark. The first took it after the Fit was over, the second on the Day that it seized him, and the third on the Day he was free from it. I know not whether God thought proper to display his Power on that Occasion, or whether it was the natural Effect of the Cortex. Be this as it will, the

Three Patients being kept in the Palace, and watched by certain Persons appointed for that Purpose, were all cured with once taking the Cortex. This was told the Emperor, who thereupon would have taken a Dose of the Cortex that very Day, had not the Heir-apparent, who was vastly uneasy on Account of his Father's Sickness, (he loving him with all the Tenderness of filial Affection) apprehended that the trying a Medicine which was not yet known, might be attended with ill Consequences. He therefore sent for the four Noblemen, and blamed them for mentioning it so soon to the Emperor. They excused themselves with Modesty; but to prove that the Cortex was not at all dangerous, (for, from the several Particulars we told them, they concluded it could be no Ways hurtful) they all four offered to take it, to which the Prince consented. Immediately Cups were brought with some Wine and some Bark. The Prince himself made the Mixture, and each of the four Noblemen drank a Quantity of it about six in the Evening. They then withdrew, and slept soundly, without finding the least ill Effect. The Emperor, who had not been able to close his Eyes, sent for Prince *Sosan* about three in the Morning; when hearing that he and the rest of the Noblemen were well, he took the Cortex without any farther Ceremony. He expected the Fit about three in the Afternoon, but missed it; and was quite easy the rest of the Day, and the Night following. A general Joy now appeared in the whole Palace; and, in the Morning, the four Noblemen congratulated us on the Excellency of our Medicine. We ascribed all the Glory of it to God, who had bestowed his Blessing upon it. The Emperor continued to take the Cortex the following Days, and grew better daily *.

Being

* 'Tis well known that this Cortex or Bark comes from the *W. I. Indies*. The Tree whence it is taken grows in *Peru*, in the

Being entirely recovered, the Monarch rewarded all such as had attended upon him during his Indisposition, or brought him any Medicines, tho' they had not been taken. But he punished three of his Physicians, for being of Opinion, when his Distemper was most violent, that it would not be proper to give him any Physic. *How!* (said he to them) *you forsake me when in danger, for fear you should be accused of killing me; and yet are not afraid I should die, for want of Assistance.* He thereupon commanded the Tribunal of Crimes to enquire into their Proceedings, and to judge them pursuant to the Laws. This Tribunal condemned them to

the Province of *Quito*, on Mountains near the City of *Loxa*. The Natives call it *Ganaperide*, and the Spaniards, *Palo de Calenturas*, or Fever-wood. The Tree is about the Size of the Cherry-tree; its Leaves are round, indented; the Flower is long and reddish, whence springs a Pod or Husk, containing a white, flat Kernel, inclosed in a thin Film or Skin. This Tree is of two Kinds, the one cultivated, and the other wild; but the former is greatly preferable to the other. The Cortex was not known to the Europeans till the Year 1640. In 1649 the Jesuits of Rome gave it great Reputation in Italy and Spain. Cardinal *de Lugo* first brought it into France in 1650. Having so surprizing an Effect in the Cure of Fevers, 'twas sold for its Weight in Gold; and being pounded, 'twas called Cardinal *de Lugo's Powder*. Many Physicians were Enemies to it at first, and among others, *Chiffet* and *Plempius*; but a numberless multitude of Experiments that were made in all Parts of Europe; and the surprizing Effects which it was found to have daily, at last convinced even the Obstinate, that it is one of the most excellent Drugs in the *Materia Medica*, so that none but the Ignorant exclaim against it. Mr. *Barbeyrac*, a famous Physician of *Montpellier*, was one of the first who employed it very successfully, and greatly increased its Reputation; and the highest Applauses were bestowed upon it by *Sturmius*, *Willis*, *Sydenham*, *Morton*, *Dolæus*, and many other celebrated Physicians. The great Good done by the Jesuits Bark, and the Evils which many of their Maxims are supposed to cause, suggested the following Lines.

Jesuits, your Bark so many thousands saves;
Your Maxims bring such Numbers to their Graves;
'Tis hard to say, where Good thus blends with Evil,
Whether you are of God, or of the Devil.

die; however, the Emperor was pleased to commute their Sentence, and ordered them to be banished.

The Monarch did not forget us on this Occasion, he declaring publickly, that the medicinal Lozenges which Fathers *Gerbillion* and *Bouvet* brought, had saved his Life; and that the Cortex which Father *de Visdelou* and I administred to him, had cured him of the Ague, and therefore he was determined to reward us accordingly. He sent for the Plans of the several Houses belonging to him in the first Inclosure of his Palace; and made Choice of the largest and most commodious, which had belonged to a *Mandarin*, Governor of the Heir-apparent; this *Mandarin* being guilty of a Crime which deserved Death, all his Possessions had been confiscated, and himself banished to *Tartary*.

July 4, 1693, the Emperor sent for us to the Palace, when one of the Gentlemen of his Chamber spoke thus, in his Name: *The Emperor gives, to all four of you, a House in the Hoang-Ching, or first Inclosure of his Palace.* After hearing these Words, on our Knees, according to the *Chineze* Ceremonial, we rose up; when the Officer in question conducted us to the Emperor's Apartment, to offer up our Thanks in it, though the Monarch was absent. Several *Mandarins* who happened to be there accidentally, joined in the Ceremony, as well as Father *Pereyra* and another Jesuit, who were come to the Palace upon other Business. These drew up to the right and left, none of them being seated, but observing a deep Silence, whilst Fathers *Gerbillion*, *Bouvet*, *de Visdelou*, and myself, standing in a line in the midst of them, kneeled thrice, and made three times that number of Bows, so very low, that our Foreheads touched the Ground, in token of our Gratitude. We repeated this Ceremony next Day before the Emperor, who was so gracious as to send for us
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in private, and to express himself in the most obliging Terms. He caused to be delivered to Father *Bouvet*, the several Presents he sent to *France*; commanding him to inform our Monarch of the Grant with which he had just before favoured us.

We took Possession of our House the 12th of *July*; but as it was not fitted up after the *European* Manner, the Emperor commanded the Tribunal of Buildings, to make whatever Alterations we should desire, which was immediately done; this Tribunal sending four Architects, with the proper Materials, and appointing as many *Mandarins* to carry on the Work. All Things being got ready, the 19th of *December* we dedicated our Chapel to Christ dying on the Cross for the Salvation of Mankind; and on the Morrow it was opened in Ceremony. Several *Christians* came thither in the Morning, and praised God for permitting himself to be worshipped in the Emperor's Palace, where none but impious Sacrifices had, 'till then, been offered. Father *Visdelou* preached a Sermon, the Subject of which was, the Necessity of keeping holy the Sabbath Day and all Festivals, and of coming to Church at those Times.

From that Time Father *Gerbillon* preached every *Sunday*; and explained to his Auditors the chief Duties of Christianity. We baptized several Catechumens, who brought us their Idols; and threw them under the Tables and Benches, to show how greatly they despised them. We never failed of a Christning every *Sunday* and Holiday. Father *de Visdelou* undertook to instruct the Profelytes; so that we soon had a very numerous Congregation. The most fervent of these *Christians* brought their Friends to discourse with us concerning the Law of God. The famous *Hiu-cum*, an old Eunuch of the Palace, distinguished himself in a peculiar Manner, in this charitable Work. About this Time we also

baptized a *Tartarian* Colonel belonging to the Emperor's Household. I omit many other Persons whom we baptized secretly, some of whom were the Children of illustrious Parents. The earnest Desire which the Parents of these Children have to get them cured, makes them send for us to enquire, if we are not possessed of certain *European* Medicines which may be of Service. We baptized some in this Manner, who, being now with God, will beseech him to bless us; and to favour the Conversion of the Inhabitants of a Country, in which, had they lived long enough, they would have been raised to the highest Employments.

A Year after the Emperor had given us our House, he indulged us a second Grant not inferior to the former, and no less honourable to our Religion; and this was, the bestowing on us a large Spot for building our Church. Adjoining to our House was a void Piece of Ground three hundred Foot long, and two hundred broad. As the Stewards of the Household had resolved to throw up a Range of Buildings there, for the Eunuchs of the Palace, we thought it best to be beforehand with them; and endeavour to obtain a Grant of this Spot, in order for building a Church upon it. Accordingly Fathers *de Gerbillon*, *Visdelou*, and myself, after recommending this Affair to the Almighty, went and gave in our Petition. We therein observed, in the most respectful Terms, that our Houses had always Churches belonging to them, these being the most essential Edifices; that if the former were made beautiful and spacious, the latter ought to surpass them in every Respect; for how dishonourable (continued we) must it be to us, if enjoined by our Vows and Professions to seek for the greatest Glory of God, we yet should suffer our own Habitation to be more splendid than the terrestrial one of the Lord? That as the House which the

Emperor

Emperor had graciously condescended to give us, was complete in every Respect, it was incumbent on us to raise a magnificent Church, as a fit Companion for so noble a Gift; but as we had no Ground to build it upon, it consequently would be impossible for us to gratify our earnest Wishes on that Occasion, except the Emperor would please to favour us with a Spot for this Purpose.

The Person to whom we had delivered our Petition having presented it, and enforced our Reasons, the Emperor sent the Stewards of his Household to view the Piece of Ground in question; and after hearing their Report, he granted us half of it; causing it to be expressly mentioned in his Declaration, (a Copy of which was inserted in the Registers of the Palace) that he gave this Spot, in order for us to build a magnificent Church upon it, in Honour of the Lord of Heaven. The Edifice has been carrying on ever since, and is now almost finished. The Entrance to it is a large Court, surrounded with Galleries; the Plan and Description whereof will be sent into *Europe*, the Moment we hear that the Paintings, which Signior *Gherardini*, a famous *Italian* Artist was carrying on when I was in *Peking*, are finished and opened.

This great Monarch indulged us likewise such other Favours, as are invaluable to Foreigners in our Station of Life. Whenever we came to the Palace, he always received us very graciously; and if he could not see us on those Occasions, he never failed to send some obliging Compliment. 'Tis the Custom in *China*, at the Beginning of the Year, for the Emperor to send, to the principal Lords of his Court, two Tables; one covered with Viands, and the other with Fruits and Sweet-meats. He was pleased to do us the like Honour; and invited us to come to his fine Palace at *Chan-chun-yuen*, to see the fire Works.

At

At this Time there happened two Accidents which afflicted us exceedingly, but Heaven was pleased to dissipate our Fears. First, we had like to have lost the illustrious *Sosan*, uncle to the last Empress, and great Uncle to the Heir-apparent, one of the chief Ministers of the Empire; a Prince revered by all the *Chineze* for the high Esteem which the Emperor had for him; and worthy of being honoured by all pious *Christians*, on Account of the Protection he had always indulged our Religion. He sickened in his House at *Chan-chun-yuen*. The third Day of his Illness he sent for Father *Vissdelou* and myself; Father *Gerbillon* being then in *Tartary*. We were very much grieved to see the Prince in so dangerous a Condition; but were vastly more so on the Morrow, when we found him tortured in every part of his Body with the Extremes of Pain, and ready to expire. He held out his Hand to us in the most affectionate Manner; but was not able to speak, thro' the Violence of his Anguish. The Emperor hearing how extremely ill he was, visited him the third Day, on which Occasion he offered him all his Medicines. We did not see Prince *Sosan* then, nor the following Days; he having been carried into the innermost Apartments in his House, where the Women reside. It grieved us very much to think that this Nobleman, after the great Obligations we had to him, should die unbaptized; as he was the Protector of our holy Religion, and had frequently declared, that he worshipped none but the Lord of Heaven. We used to go (one or other of us) daily, to enquire after his Health; and we instructed one of his Domesticks, a *Christian*, in what he should say to his Master, in our Name, upon the Article of Religion; but this Servant answered, some Days after, that he had no farther Opportunity of speaking to his Master in private; nor the least Access

to

to him, the Women never leaving him a Moment. These Difficulties increased our Sorrow ; but Heaven had Mercy on us, and was pleased to permit the Prince to recover. Some Time after he came to our Church, in order to return Thanks to God for having restored him to his Health. 'Twas on a Sunday Morning, at a Time when all the *Christians* were assembled, and at Prayers, in the Church. He came in, fell on his Knees, and prostrated himself several Times ; after which he visited us in our Apartments, and thanked us for the Concern we had shewn for him, during his Illness.

We also had like to have lost Father *Gerbillon*, whose Labours were of great Importance to our rising Missions. The Emperor had sent him, with Father *Thomas*, into *Tartary*, to draw an accurate Map of that Country. Being skilled in the *Tartarian* Language, and able to converse with the Natives, it was natural to suppose that he would learn a great many Particulars from them, concerning those Provinces which are not dependant on *China*. He sickned near the Head of the River *Kerlon*, above three hundred Leagues from *Peking*. His Distemper, which was attended with a Loss of Appetite, and a perpetual Vomiting, soon brought him so very low, that he imagined his End was approaching ; and accordingly he prepared himself for it, after sending us his last Thoughts in a Letter. As *Selenga*, one of the Settlements belonging to the *Muscovites* that way, was but thirty Leagues from the Place where he then lay, his Friends had some Thoughts of conveying him thither ; but the Father was averse to this Journey, and the *Chinese* *Mandarins* who accompanied him, diverted him from it ; they entertaining some little Suspicion of the *Muscovites*, and being afraid that the Emperor would take it amiss. The Father therefore, tho' in so weak a Condition, was forced to set out for *Peking* ;

Peking; and not having Strength to sit on Horseback, was laid on a Cart, wherein the Baggage was carried, which put him to great Torture, during three hundred Leagues, he being obliged to pass thro' dreadful Solitudes; thro' Roads that often were exceedingly rugged and stony; over Hills and Declivities of Mountains, on which Occasions he was jolted to such a degree, that he frequently was in danger of his Life; not to mention that the Cart was overtuned several Times in the Journey. The Father would certainly have died, had it not been for the Care of a Nobleman, now first *Calao* * of *China*, who was then sent into *Tartary*, to reconcile the several Divisions of the *Kalkas* † of that Country, who are Subjects of the *Chinese* Emperor.

We received him with the highest Demonstrations of Joy, and he recovered by insensible Degrees in *Peking*; but going a Month after, for the first Time since his Illness, to visit the Fathers of our other two Houses, who had often come to see him during his Illness, he had like to have been snatched suddenly from us, by a still more grievous Accident. As he was getting on Horseback before the Door, having one Foot in the Stirrop, and the other a loft, he was instantly seized with an Apoplectic Fit; when being caught by his Servants,

* The chief Order of *Mandarins* is that of the *Calas*, or Ministers of State, the first Presidents of the supreme Courts, and other principal Officers of the Army. This is the highest Rank to which the Literati can be raised; except that the Monarch, in Consideration of important Services done for the public Welfare, should please to bestow upon them more honourable Titles, as those equivalent to Dukes, Earls, &c.

† These are called *Kalka Tartars*, inhabiting to the North and North-west of *Peking*, and are governed by several *Tartar* Princes. Their Name is borrowed from the River *Kalka*; and their Country extends from East to West, twenty-two Degrees; but from North to South only five and a half.

they

they conveyed him to the first Court. Father *Visdelou* and I, running out at the Noise, found him insensible and motionless. His Head was reclined on his Stomach, and he rattled in his Throat, which we looked upon as a Symptom of his Death. Heaven only knows the Greatness of our Affliction, when we saw him in this lamentable Condition. Whilst the Servants were conveying him to his Bedchamber, Father *Visdelou* got the holy Oils, and I myself the Medicines, whose Efficacy we had so frequently experienced. I then obliged him, but with great Difficulty, to take two Doses, during which Father *Visdelou* prepared to give him Extreme Unction. He recovered a little, and knew us; but fainted away again, a Moment after. We again had recourse to Prayer; at last, the Medicine he took operated so happily, that he found himself well an Hour or two after he had taken it; however, he afterwards was not able to take a Wink of Sleep for a long Time, which gave us fresh Uneasiness. At last a *Chineze* Physician brought him to his natural Sleep; and Heaven has preserved him in perfect Health ever since among us, for the good of Religion, to which he has done, and still continues to do, very great Service.

There were at this Time but three *French* Fathers in *China*, and these resided at Court; but God was pleased to send us Assistance, at the return of Father *Bouvet*, he having brought from *France* several excellent Missionaries, on Board the *Amphitrite*, this being the first *French* Ship that ever came to *China*. The Emperor, at that Time hunting in *Tartary*, was greatly pleased to hear of this Father's Arrival. He sent three Officers of his Household to *Canton*, to receive and conduct him to *Peking*. To conclude, Father *Bouvet* did all that lay in his Power, in *Canton*, to promote the Interest, &c. of
our

our *East-India* Company *, and we did the same at *Peking*: But in *China*, where Foreigners are always beheld with a suspicious Eye, it is difficult for them to gratify all their Wishes, the chief of which is, to teach Christ there, agreeably to the Duty of our Vocation. I shall take Notice of these Matters in a future Letter, this being already too long, and am with the utmost Veneration, &c.

JOHN DE FONTANEY.

N. B. *The VIIth Vol. of the Original ends here.*

A Journey undertaken by the Emperor of China into Eastern Tartary, Anno 1682.

THE Emperor of *China* took a Journey † into *Eastern Tartary*, in the beginning of the present Year, after suppressing by the Death of three

* Most Protestants will think, that this might be the chief Motive of the great Pains which the Jesuits took in these Missions, and of the many Hazards they ran: In short, that Interest was the secret Spring which gave Motion to all their Actions, and Religion only a Cloke to cover their real Designs. This Thought is finely expressed in the following Verses, ascribed to the Author of *Hudibras*.

*No Jesuit e'er took in Hand,
To plant a Church in barren Land:
Nor ever thought it worth the while,
A Swede or Rus to reconcile:
For where there is no store of Wealth,
Souls are not worth the Charge of Health.
Spain in America had two Designs,
To sell their Gospel for their Mines.
For had the Mexicans been Poor,
No Spaniard, twice, had landed on their Shore:
'Twas Gold the Catholic Religion planted,
Which, had they wanted Gold, they still had wanted.*

† Father Gerbillon's two Journies into *Tartary*, in 1668, and 1692, inserted in *Du Halde's China*, being thought very curious,

three rebellious Kings; an Insurrection which had broke out in some of the Provinces of his Empire. One of these rebellious Princes was strangled in the Province which he had seized. The second being carried to *Peking*, with the Ringleaders, was tore to Pieces in Presence of the whole Court; the most considerable *Mandarins* lending a Hand to the sad Execution, to revenge on the Body of this Rebel, their injured Relations, whom he had put to a cruel Death.

The third, who was the most considerable, and, as it were the Chief of the whole Rebellion, had prevented, by laying violent Hands on himself, the Punishment he had deserved; and thereby put an End to a War which had lasted seven Years. Peace being thus restored to the Empire, and all the Provinces enjoying their ancient Liberties, the Emperor, set out *March 23*, for the Province of *Leao-tung*, the Country of his Ancestors, in order to visit their Sepulchres; and after paying them the accustomed Honours, he designed to proceed to *Eastern Tartary*. This Journey was about eleven hundred Miles from *Peking*, to the intended Place.

The Emperor took with him his eldest Son, who was but ten Years old, and proclaimed Heir-apparent to the Imperial Crown. The three chief Queens also undertook this Journey, each of them riding in a golden Chariot. The Emperor was

as relating to Countries of which we have little Knowledge; and I happening to meet when in *Paris*, with the two following Relations, which, with a Voyage into *California*, form a little Book; I judged, upon the Perusal of them, that they would be a considerable Embellishment to the present Work; they seeming to be drawn up with great Simplicity, Beauty and Spirit. These Journeys were writ originally in *Latin* by Father *Verbiest*, who attended the Emperor on this Occasion. They are dedicated to *Lewis XIV.* and were printed at *Paris* by *Etienne Michallet, Rue St. Jacques, 1685, 12mo.*

likewise

likewise accompanied by the principal Kings of this Empire, by all the Grandees of his Court, and the most considerable *Mandarins* of the various Orders. As these had, severally, a very great Number of Domesticks, the Emperor's Retinue consisted of above seventy thousand Persons.

This Monarch was also desirous that I should attend him in the Journey; and required me to be always near his Person, in Order that I might make in his Presence, the Observations necessary for finding the Aspect of the Heavens, the Elevation of the Pole, the Bearings of the several Countries; and to measure with Mathematical Instruments, the Height of Mountains, and the Distance of Places. He also was very desirous I should acquaint him with the Nature of Meteors, and several other Particulars, both Physical and Mathematical. For this reason he commanded an Officer to take Care, that the Instruments I might want should be carried on Horseback; and recommended me to the Prince his Uncle, who also is his Father-in-law, and the second Person in the Government; he being called by a Name signifying an Associate in the Empire. He desired him to take Care, that I was provided with the several Things necessary for the Journey; all which the Prince complied with in such a manner as was most agreeable to me; he obliging me to lodge always in his Tent, and to eat at his Table.

The Emperor commanded ten Horses to be given me out of his own Stables, in order that I might change with ease; and some of those he had rode upon himself, which is a very great Favour, and a Mark of high Distinction. In this Journey we always travelled North East.

From *Peking* to the Province of *Leaotung*, the Way, which is pretty smooth and even, is about three hundred Miles long: In the Province of *Leoa-*

tung, the Journey is of four hundred Miles, but the Way is far less even, on Account of the Mountains we travel over: From the Frontiers of that Province, to the City of *Ula*, where is the River called *Songoro* by the *Tartars*, and *Sum-hoa* by the *Chineze*, the Way which is four hundred Miles in Length, is very rough; it consisting sometimes of Mountains which are exceedingly steep, of Vallies of a surprising Depth, or of Desert Plains, in which we sometimes travel two or three Days without finding any Thing. The Mountains of this Country are covered Eastward with lofty Oaks, and ancient Forests, the Timber whereof has not been cut for many Centuries.

The whole Country beyond the Province of *Leaotung* is vastly Desert, we seeing nothing round but Mountains, Vallies, Dens of Tygers, Bears, and other wild Beasts. We scarce meet with a single House, and only poor thatch'd Huts on the Banks of Rivers. All the Cities and Towns which I saw in *Leaotung*, (and these are pretty numerous) are entirely ruined; we perceiving nothing except old Skeletons of Houses, with Heaps of Stones and Bricks. Within these Cities are some Houses lately built, but with no Order or Regularity. Some are made of Clay, others of the Materials of the old Houses; but most of them are covered with Straw, and very few are built of Brick. There now are not the least Traces remaining of the great Number of Towns and Villages which were standing before the War: For the petty *Tartar* King who began it, having but a small Body of Troops at first, forced the Inhabitants of those Places to take up Arms, and afterwards destroyed their Habitations, to deprive the Soldiers of all Hopes of ever returning again to their native Country.

The Capital of *Leaotung*, called *Chinyan*, is a good handsome City, and no ways ruinous; and

there even is the Remains of an ancient Palace in it: According to the best Observations I was able to make, 'tis in 41 Degrees, 56 Minutes North Latitude; that is, two Degrees above *Peking*, though both the *Europeans* and *Chinese* have fixed it but at 41 Degrees. There is no Variation of the Needle in this City, as I found by several Observations. The City of *Ula*, which was almost the utmost Limits of our Journey, is in 44 Degrees, 20 Minutes. The Needle there, declines, from South to West, one Degree forty Minutes. But to proceed in the Relation of our Journey. From *Peking* to this Extremity of the East, a new Road was made, in order that the Emperor might go conveniently on Horseback, and the Queens in their Chariots. This Road is about ten Foot wide, and as strait and even as it could possibly be made. 'Tis above a thousand Miles in Length. On each side of the Road a kind of Causeway was raised a Foot high, always equal and of the same Breadth; and these two Causeways were exactly parallel one to the other. This Road was as clean, especially in fair Weather, as the Barn-floor in which Threshers beat the Corn; and indeed there were Persons on the Road whose only Business was to keep it clean. The *Christians* do not take so much Pains in cleaning the Streets, &c. through which the Blessed Sacrament is to go in Procession, as these *Heathens* employ in making clean the Roads through which their Kings and Queens pass, whenever they come out of their Palaces.

A like Road was made for the Emperor's Return. The *Chinese* levelled, as far as they were able, Mountains; they raised Bridges over Floods, and, to adorn them, they hung on each side a Sort of Matts, on which various Animals were painted; and those had the same Effect as the Carpets, which are hung out at Processions.

The Emperor seldom travelled this Road, he diverting himself commonly with hunting; and when-

whenever he came up with the Queens, he only rode by the side of it, lest the great Number of Horsemen in his Retinue, should spoil his Sport. The Monarch generally marched at the Head of this sort of Army. Immediately after came the Queens, in their Chariots, with their Retinue; observing always to leave an Interval between him and them. Then followed the Kings, the great Men of the Court, and the *Mandarins*, according to their Rank. A numberless multitude of Servants, and other Persons on Horseback, composed the Rear-Guard.

As there is not any City in the whole Road, able to lodge such a vast Number of People, nor to furnish them with Provisions; not to mention that a great Part of this Journey was through Places which were almost uninhabited; the Purveyors were obliged to provide themselves with all Things necessary for the Journey, and even with Provisions for above three Months.

For this Reason the *Chineze* sent out before, through Ways which were made parallel to the Road struck out for the Emperor, a multitude of Chariots, Camels, Horses and Mules, to carry the Baggage. Besides these, a great Number of led Horses followed, for the Use of the Emperor, the Kings, and most of the Courtiers, in order for them to change whenever they might think proper. I omit the Herds of Oxen, the Flocks of Sheep, and other Cattle, which they were obliged to bring. Although this vast multitude of Men, Horses, and Cattle went through a Road which lay at a considerable Distance from that of the Emperor, they nevertheless raised so amazing a Quantity of Dust, that we were in a continual Cloud; and could scarce distinguish, at the Distance of 15 or 20 Paces, the Persons who were riding before us.

The March was so orderly and well regulated, that this Army used to encamp every Evening on the

Bank of some River or Flood. For this Reason the Tents and Baggage necessary for that Purpose, set out every Morning; when the Major-Generals (if I may so call them) coming, marked out the various Places, best suited for pitching the several Tents of the Emperor, of the Queens, the Kings, the great Men of the Court, and the *Mandarins*, according to the Dignity of each, and the Rank they hold in the *Chineze* Militia or Forces, which are divided into eight Orders or Standards.

We travelled, in three Months, about a thousand Miles, advancing towards the North East, and as much at our Return. At last we arrived at *Kambay*, a Fort situated between the Southern Sea, and the Mountains of the North. Here begins the famous Wall which separates the Province of *Leaotung* from that of *Pecheli* *, whence it extends to a vast Length, Northward, above the highest Mountains. Being entered this Province, the Emperor, the Kings, and Grandees of the Court, quitted the high Road abovementioned, and struck into that of the Northern Mountains, which extends continually towards the North East. Some Days were spent there in Hunting, which was performed after the following manner.

The Emperor made choice of three thousand of his Life-Guards, who were armed with Darts and Javelins. These he dispersed in such a Manner, that they quite surrounded a very large Extent of Ground on the Mountains. The Life-Guards thus posted, formed a kind of Circle, the Diameter of which was three thousand Paces, at least. Marching afterwards nearer to one another with an equal Pace; taking Care not to quit their Ranks, what Obstacles soever they might meet with, (the Emperor having mixed among them Captains, and even several great Men of the Court, to keep them in Order) the Circle in question was thereby reduced to a much smaller

* Or *Peking*.

ler One, the Diameter thereof not being above three hundred Paces. Thus the several Beasts which had been comprized in the first Circle, were taken by this second, as in a Net; for now the Life-Guards alighting from their Horses, kept so very close one to another, that not the smallest Outlet was left for any wild Beast to escape. They then hunted them so very close within these narrow Bounds, that the poor Creatures being quite spent, came and fell down at the Feet of the Hunters, and thus were taken with all imaginable Ease. I myself saw two or three hundred Hares taken in this manner, in less than a Day; besides a vast Number of Wolves and Foxes. I often was present at the like Sport, in that Part of *Tartary* beyond the Province of *Leaotung*, where I remember to have seen, among other Animals, above a thousand Stags taken in this sort of Nets. These Beasts, finding no Ways to escape, came and surrendered themselves to the Hunters. They likewise killed Bears, Wild-Boars, and above threescore Tygers; but these are taken after another manner, and different Weapons are employed.

The Emperor obliged me to share in these various Chaces; and desired his Father-in-Law, in a most obliging manner, to take the utmost Care of me; and not let me be exposed to the least Danger, in the hunting of Tygers and other wild Beasts. On these Occasions I was the only *Mandarin* who had no Arms, and was always pretty near the Emperor. Though I had inured myself very much to Fatigues, since our being out upon this Journey, I yet was so exceedingly tired every Evening, when I returned to my Tent, that I was scarce able to support myself; and therefore would often have gladly been excused following the Emperor, if my Friends had not advised the contrary; not to mention that I myself was afraid the Monarch would have been displeased, had he perceived any Thing of this kind.

After having travelled about four hundred Miles, (hunting continually in this manner) we at last arrived at *Chinyan*, Capital of the Province; and staid there four Days. Hither the Inhabitants of *Corea*, came and presented to the Emperor a Sea-Calf which they had taken. The Emperor had it shewn to me; and asked whether any mention was made of this Fish in our *European Books*. I told him there was a Book in our Library at *Peking*, wherein its Nature was explained, and that a Draught of it was also given. Being very desirous of seeing it, he instantly dispatched to our Fathers in *Peking*, a Courier, who brought it in a few Days. The Emperor was delighted to find the several Particulars related concerning this Fish, agreed with what he saw. He afterwards ordered it to be carried to *Peking*, to be there preserved with great Care.

During our Stay in this City, the Emperor, with the Queens, went and visited the Sepulchres of his Ancestors, which are not very far from it; he thence sent them to *Chinyan*, in order that he himself might proceed in his Journey towards *Eastern Tartary*.

After travelling and hunting several Days, he arrived at *Kirin*, four hundred Miles from *Chinyan*. This City stands on the great River *Songoro*, whose Head is in the Mountain called *Champa*, four hundred Miles from hence, Southward. This Mountain, so famous in the East, for having been the antient Residence of our *Tartars*, is perpetually covered with Snow, whence its Name was borrowed; *Champa* signifying the White Mountain.

The Emperor, the Moment he perceived it, alighted from his Horse, fell upon his Knees on the Shore, and bowed thrice towards the Earth, in order to salute it. He afterwards was carried on a Throne shining with Gold, and thus made his Entry into the City. All the Inhabitants came out in Crouds to see him; discovering by their Tears, the Joy they felt at this Presence. The Monarch was

highly pleased with these Testimonies of their Affection; and as a Proof of his Regard, was pleased to shew himself to all the Spectators; strictly forbidding his Guards to prevent the People from approaching him, as is the Custom in *Peking*.

In this City, Barks are made after a peculiar manner. The Inhabitants always keep a great Number of these ready to repulse the *Muscovites*, who frequently come upon this River, and there contend for the Pearl-Fishery. The Emperor reposed himself here two Days; after which he went down the River with some Noblemen, attended by above an hundred Boats, as far as the City of *Ula*, the finest in all this Country, and formerly the Seat of the *Tartarian* Empire.

A little below this City, which is above Thirty-two Miles from *Kirin*, the River is full of a certain Fish very much resembling our *European* Plaice; and 'twas chiefly for taking the Diversion of Fishing, that the Emperor went to *Ula*; but the Rains falling on a sudden, swelled the Rivers to such a Degree that all the Nets were broke and carried away by the Floods. Nevertheless the Emperor staid five or six Days in *Ula*; but as the Rains continued, he was obliged to return to *Kirin*, without taking the Diversion of Fishing. As we were returning back upon the River, the Bark on Board which I was, with the Emperor's Father-in-Law, was so greatly shattered by the Violence of the Waves, that we were obliged to go a-shore, and get into a Cart drawn by an Ox, by which means we did not arrive in *Kirin* till very late, the Rain not once ceasing all the way.

In the Evening, as this Accident was told the Emperor, he smiled and said, *The Fish have made Fools of us*. In fine, after staying two Days in *Kirin*, the Rains became far less violent, and we set out back for *Leautung*. Words could never express the Fatigues we underwent during this whole Jour-

ney; the Roads being made so very bad by the Waters, that they were scarce passable. We now were travelling perpetually over Mountains or thro' Vallies; and 'twas with the utmost Danger we crossed the Rivers, &c. which were vastly swelled by the Floods that ran into them on every side. The Bridges were now either carried away by the rapidity of the Streams, or quite laid under Water. In many Places vast Pools of Water were gathered, and these were filled with so thick a Mud, that it was scarce possible for the Travellers to get clear of it. The Camels, the Horses, and other Beasts of Burthen carrying the Baggage, could not advance; and thus either stuck in the Mud, or died in the Road, through mere Fatigue. The Men suffered as much; in short, both the Men and the Cattle were vastly weakned, for want of Refreshments necessary for so long a Journey. A great Number of those Persons who rode, were either forced to drag their tired Horses after them; or to stop in the middle of the Fields, to give them an Opportunity of taking a little Breath. Though the Quarter-Masters and Harbingers spared neither the Labourers nor the Timber, which was cut down on all Sides, to fill the several Holes with Fascines; nevertheless, after that the Horses and Carts, which always set out first very early in the Morning, were passed, 'twas impossible to travel after them; inso-much that the Emperor himself, with his Son, and all the great Lords of the Court, were more than once obliged to cross, on Foot, the Marshes and Quagmires, for fear of exposing themselves to still greater Dangers, should they attempt to go through them on Horseback.

Whenever they came to a Bridge, or this kind of Defile, the whole Army used to halt; when the Moment the Emperor, with some of the most distinguished Persons were got over, the rest of the multitude crouded after; on which Occasions as all

were

were for getting over first, many fell into the Water. Others, striking into round-about-Ways still more dangerous, fell into Bogs and Quagmires, and could not get out of them. In a Word, the Fatigues were so violent in all these Roads of *Eastern Tartary*, that the old Officers, who had attended the Court above thirty Years, declared they had never suffered so much before in any Journey.

'Twas on these Occasions that the Emperor was pleased to favour me, more than once, with peculiar Marks of Kindness.

The first Day that we set out upon our Return, we were stoppt, in the Evening, by so wide and rapid a Flood, that it was impossible for us to ford it.

The Emperor meeting, by chance, with a little Boat, which could not hold above four Persons at most, crossed over in it, with his Son, first; and some of the chief Kings afterwards. During this, all the other Princes, Lords and *Mandarins*, with the rest of the Army, were waiting impatiently on the Bank, for the return of the Boat; in order to get as soon as possible on the other side of the Flood, as Night was drawing on, and the Tents were gone over a long Time before. But the Emperor returning in a Boat exactly like the first, asked aloud where I was; when being presented to him by his Father-in-Law: *Bid him come in* (added the Emperor) *he shall cross with us*. Thus we were the only Persons that went over with the Emperor, the rest being obliged to pass the remainder of the Night in the open Air, on the Shore *. Almost the same Thing happened the next Day. The Emperor came about Noon to the Banks of a Torrent, no less swelled and rapid than the former. He then gave Orders that the Boats should be employed, till Evening, in carrying over the Tents, the Bales, and the rest of the Baggage; and afterwards would

* How careful this Jesuit is not to omit any of the Honours paid him; if they really were paid him.

force me to cross, with only himself and a few of his Attendants; he having left all the great Lords on the other side, so that they were obliged to pass the Night there. Nay, the Emperor's Father-in-Law asking whether he might not go over with me, as I lodged in his Tent and eat at his Table, the Prince bid him stay; saying, he himself would order me all Necessaries.

Being crossed, the Emperor sat down by the Water-side, and made me sit by him, with the two Sons of two petty Western Kings, and the chief *Calao of Tartary*, whom he distinguished on all Occasions.

As the Night was beautiful, and the Sky very serene, he ordered me to tell him the Names both in *Chinese* and *European*, of the several Constellations which were then visible; he himself first naming those he knew. Afterwards, opening a small celestial Map which I had presented him with a few Years before, he began to see what a Clock it was, by the Southing of the Stars; he taking a Delight to shew the Persons about him, that he was well skilled in these Sciences. These several Marks of Favour, and others of the like Sort, which he was pleased to indulge me frequently enough, so far as to send me Victuals from his own Table; all these Favours, I say, were so extraordinary, and done in so public a manner, that the Emperor's two Uncles, who bore the Title of Associates, or Sharers in the Empire, used to say, at their return to *Peking*, that whenever the Emperor was displeased, or melancholy, he resumed his usual Chearfulness the Instant he saw me.

I arrived in *Peking*, *June 9*, very late, in perfect Health; though many were left sick upon the Road, or returned maimed

* Does not this favour a little too much of Vanity?

these

I shall not take Notice of the Things in this Journey, which we did in Favour of Religion; these Particulars will be reserved for a Relation apart; whereby it will appear, that, by the Goodness of Heaven, the Protection which we are indulged in the Court of *China*, must be of no small Advantage to the Church, &c.

I shall here annex the *Tartarian* Names, and the Distances of each Place, through which we travelled in *Eastern Tartary*, from the Capital of the Province of *Leaotung*, to *Kin*, according to the Order of the Days employed in this Progress. A Topographical Map may be drawn from them; and this may be introduced into the Map of the Province of *Leaotung*, inserted in Father *Martini's* Atlas, by only changing the Latitudes, agreeably to what we have laid down. I shall add another Circumstance, which was told me by the Inhabitants of *Ula*, viz. that *Nincrita*, a City of considerable Fame in this Part of the World, is distant from *Ula*, seven hundred *Chineze Stadia*, each of which consists of three hundred and sixty Geometrical Paces: And that embarking at *Nincrita*, on the great River *Helum*, in which the *Songox*, and some other still more considerable Rivers empty themselves; following continually the Current, and proceeding North-East, or a little more to the North; we arrive in forty Days, at the Eastern Sea, which I take to be the Straits of *Anian*. This I was told by the General of the Troops or Militia, who resides in *Kirin*, and has gone the Journey himself.

Distance of the several Places through which we passed in Eastern Tartary.

Chineze Stadia.

The first Day we set out from *Chinyan*, Capital of *Leaotung*, arrived at *Seao-Lysto*, } 95
as the *Chineze* call it

The

Chinese Stadia.

The second Day we arrived at <i>Gbacay Angba</i>	85
The third at another Torrent or Flood of the same Name	} 70
The fourth at <i>Kiag-buchen</i>	
The fifth at <i>Fyteri</i>	80
The sixth at the Flood of <i>Saipery</i>	60
The seventh at the Torrent of <i>Ciam</i>	60
The eighth at <i>Cooroo</i>	50
The ninth at the Town of <i>Sapa</i>	40
The tenth at <i>Quarannypra</i>	40
The eleventh at <i>Elten-eme-ambayaga</i>	70
The twelfth at <i>Ypatan</i>	58
The thirteenth at <i>Suayennypra</i>	60
The fourteenth at <i>Ylmen</i>	70
The fifteenth at <i>Suten</i>	70
The sixteenth at the City of <i>Kirin</i>	70

Stadia or Furlongs 1028

Thus it appears, that this Road was 1028 *Chinese Stadia* in Length, or 369 Miles, of 1000 geometrical Paces each. I before observed that a *Chinese Stadia*, consists of 360 Geometrical Paces.

A JOURNEY undertaken by the Emperor of China into Western Tartary, Anno 1683.

THE Emperor of *China*, who is in his Thirtieth Year, is just now returned from a Journey into *Western Tartary*, with the Queen his Grandmother, who is styled the Queen-mother. He set out the sixth of *July*, attended by above sixty thousand Men, and an hundred thousand Horses. He would oblige me to follow him, with one of the two Fathers residing in his Court at *Peking*, the choice of which he left to me; and

I took

I took Father *Grimaldi*, he being best known, and perfectly well skilled in the Mathematics.

Various Reasons induced the Emperor to undertake this Journey. First, That his Militia or Forces might be kept perpetually exercised both in Peace and War; for which Reason, after having settled a lasting Peace in the several Parts of his wide-extended Empire, he recalled out of every Province, the best of his Troops hither; and formed a Resolution, in his Council, to undertake annually three Expeditions of this kind, in various Seasons of the Year; in order to instruct his Soldiers, by pursuing Stags, Wild-Boars, Bears, and Tygers, how to overcome the Enemies of the Empire; at least, to prevent the Luxury which prevails in *China*, and too a long Inactivity, from enervating their Courage, and lessening their former Valour.

And indeed this sort of Hunting looks like a military Expedition, rather than a Party of Pleasure; the Emperor, as was before observed, being attended by an hundred thousand Horses, and above threescore thousand Men, all armed with Arrows and Scimeters; divided into Companies, and marching in Battle Array after their Ensigns; Trumpets sounding and Drums beating all the way. In their Chases, they used to surround Mountains and whole Forests, as though they had been so many Cities to be besieged; hunting after the same manner as the *Eastern Tartars*, whom I mentioned in my last Letter. This Army was formed of its Van-guard, Rear-guard, Main-body, and Right and Left Wings, which were commanded by so many petty Kings, &c. During its March, which continued about seventy Days, the *Chinese* were obliged to carry the Ammunitions and Provisions on Carts, Camels, Horses, and Mules, in Roads that were scarce passable: For in all *Western Tartary*, (I call it Western, not with regard to *China*, which lies West

to it, but with respect to *Eastern Tartary*) we meet with nothing but Mountains, Rocks and Vallies; there being neither Cities, Towns, nor Villages. The Natives live always in Tents, which are pitched up and down the Fields. Most of them are Shepherds, and they remove their Tents, from Valley to Valley, for the Convenience of Pasture. In these Places their Oxen, Horses, and Camels graze; but they never feed any of those Creatures which are kept, in other Countries, in the Villages, as Hogs and Geese; but such only as can subsist upon Grass, &c. which the Earth brings forth spontaneously. They pass their whole Lives either in Hunting or Idleness; and as they don't sow, or cultivate, in any manner, their Lands, they reap no Harvest. Their Food is Milk, Cheese, and Flesh; and their Liquor is a sort of Wine, which answers pretty much to our Brandy: This they are fond of to Excess, and often intoxicate themselves with it. In a Word, their whole Study, from Morning to Evening, is (like the Beasts they feed) what they shall eat and drink.

There nevertheless are Priests among them, called *Lamas*, whom they have in the highest Veneration; and in this they differ from the *Eastern Tartars*, most of whom have no Religion, and do not believe in a God. They are all Slaves, and wholly subject to the Will of their Masters, whose Religion and Manner they blindly follow; in which also they resemble their Cattle, who go whither they are led, and not to those Places, where it would be for their Interest to go.

This Part of *Tartary* lies above a thousand *Chinese Stadia* on the other side of the prodigious *Chinese Wall*, *i. e.* above three hundred Miles; and winds from the North-East towards the North. The Emperor rode on Horseback, at the Head of his Army, thro' desert Places, over steep Mountains, a
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considerable way out of the high Road ; he being exposed all Day long to the scorching Sun-Beams, to the Rain, and to other Inclemencies of the Weather. Many Persons who served in the last Campaigns, assured me that they did not undergo so many Fatigues, on those Occasions, as during this Chace ; so that the Emperor, whose chief Design by this Progress was to keep his Troops in Exercise, succeeded in that Respect to the utmost of his Wishes.

The second Motive of his undertaking this Journey, was to check the *Western Tartars* ; and to prevent their forming any pernicious Designs against the Empire.

This was the Reason of his coming into their Country with so great an Army, and such vast military Preparations ; he having commanded several Pieces of Cannon to be brought, in order for them to be discharged, from time to time, in the Vallies ; purposely that the Noise and Fire issuing from the Mouths of the Dragons, with which they are adorned, might spread Terror around.

Besides the abovementioned, he likewise would be attended with the several *Insignia* of Royalty, which surround him in the Court of *Peking* ; with that multitude of Drums, Trumpets, Kettle-drums, and other musical Instruments, which play in Concert when he is at Dinner ; and always sound at his coming in or going out of the Palace. He carried all these Things along with him, to surprize, by this external Pomp, these barbarous Nations, and inspire them with the Awe and Respect due to imperial Majesty.

There are no Enemies more formidable to the Emperors of *Cbina*, than these *Western Tartars*, whose Country lying contiguous to *Cbina*, encircles it with an almost numberless Multitude of Nations ; and besieges it, as it were, on the North and West Sides. 'Twas merely to preserve *Cbina* from their

their Incursions, that an ancient *Chinese* Emperor built the great Wall which separates *China* from their Territories. I have past it four Times, and examined it very attentively; and can affirm without exaggerating, that the seven Wonders of the World put together, are not to be compared with this Work; so that what Fame reports of it in *Europe*, is greatly inferior to the Work itself.

There are two Things which more immediately raise my Admiration of it. The first is, that in this long Extent from East to West, 'tis carried, in several Places, not only through Plains of a prodigious Extent, but likewise over very high Mountains, on which it rises by insensible Degrees; being fortified, at Intervals, by high Towers, at twice the Distance of a Cross-bow shot one from the other. I had the Curiosity, at our Return, to measure the highest of one of them with an Instrument, and found it, in this Place, 1037 geometrical Foot above the Horizon: Whence we cannot conceive how it was possible to raise this stupendous Bulwark to the Height we see it, in dry, mountainous Places, whither the Workmen were forced to bring, at a great Distance, and with incredible Labour, Water, Brick, Mortar; and the several Materials necessary for raising so mighty a Work.

The second Circumstance which surprized me, was to see that this Wall does not run in a Line, but bends in several Places, according to the Situation of the Mountains; so that, instead of one Wall, we may affirm that there are three, which surround this Part of *China*.

After all, the Monarch who, in our Days, united the *Chinese* and *Tartars* under the same Government, has provided still more for the Security of the *Chinese* Empire, than even the Emperor of *China* who built this large Wall: For the Monarch in question, after subduing the *Western Tartars*, ei-
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ther by Artifice or by Force of Arms, obliged them to retire and inhabit an hundred Leagues on the other Side of the great Wall of *China*. There he has given them Lands and Pasture Grounds; and in the mean Time gave their Country to other *Tartars*, his Subjects, who now inhabit it. Nevertheless, these *Western Tartars* are so powerful, that if they would but agree among themselves, they might seize upon all *China* and *Eastern Tartary*, as the *Eastern Tartars* themselves confess.

I observed that the *Tartarian* Monarch who conquered *China*, employed Artifice in order to subdue the *Western Tartars*: One of his first Cares being to win over the *Lamas* to his Interest, by a Liberality truly royal; and by giving them specious Demonstrations of a singular Affection. As these *Lamas* have a great Ascendant over all their Countrymen, they easily prevailed with them to submit to the Government of so mighty a Prince; and 'tis in Consideration of these Services, that the reigning Emperor still beholds these *Lamas* with a favourable Eye; gives them Marks of his Munificence; and employs them to keep the *Tartars* in Subjection to him; tho' in Reality, he has a high Contempt for their Persons; and considers them as a rustic Sort of People, uninformed with so much as a single Spark of Learning, or of the polite Arts. But 'tis certain that this Prince proves himself an able Politician, in thus disguising his real Sentiments, by these outward Marks of Favour and Esteem *.

He has divided this vast Extent of Country into forty-eight Provinces, all which are subject to, and tributary to him. For this Reason the Emperor, who now reigns over *China* and both the *Tartaries*, may justly be called the most powerful Monarch of all *Asia*, as so great a Number of Territories are subject to him, none of which are cut off or intersected by those of other Princes; and

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* How naturally our Jesuit applauds Craft and Dissimulation.

as he himself is as the Soul which gives Motion to all the Members of so large a Body.

For this Monarch, ever since he took the Reins of Government into his own Hands, has never intrusted the Care of it to any of the *Calaos*, or great Men of his Court. He even has never permitted the Eunuchs of the Palace, not one of his Pages, nor any of the young Noblemen, brought up under his Eye, to have the Disposal of the least Thing within his Palace, or to manage any Affair by their own Authority: A Circumstance which will appear very extraordinary, especially if we consider the Conduct of his Predecessors on these Occasions.

He punishes, with the most exact Equity, great Criminals no less than petty ones. He removes the former from their Employments, and degrades them of their Rank; he always making the Punishment adequate to the Guilt. He himself takes Cognizance of all Affairs transacted in the Council Royal, and the rest of the Tribunals; insomuch, that the Report of the several Sentences pronounced by them, is always made, by his Command, to him. In a Word, he himself orders and disposes of all Things; and so absolute is the Authority he has thus acquired, that the greatest Lords of his Court, and Persons of the highest Distinction in his Empire, not excepting even the Princes of the Blood, never appear in his Presence but with the most profound Respect.

The *Lamas*, or *Tartarian* Priests abovementioned, are not only revered by the People, but also by the Lords and Princes of their Country, who, from political Reasons, discover the greatest Friendship for them; whence we are afraid, that the *Christian* Religion will not make its Way so easily into *Western Tartary*. The *Lamas* have still a great Ascendant over the Queen-mother, who was born in their Country, and is now seventy Years of Age.

Age. These have frequently told her, that there are not more bitter Enemies to the Sect she professes, than we; and therefore it is a Kind of Miracle, (at least 'tis owing to the particular Favour of Heaven) that the Emperor, who has the highest Regard for her, should yet continue to indulge us his Protection in so conspicuous a manner; he always shewing a much greater Regard for us, than for the *Lamas*.

During the Journey, as the Princes and chief Officers of the Army used often to go and pay their Court to the Queen, and we were advised to wait upon her likewise; we were willing to first consult a Person belonging to the Court, who has a great Affection for us, and who endeavours to promote and forward all our Affairs with the Emperor: This Nobleman going into the Monarch's Tent, informed him of all that was passing, and coming immediately out of it; *The Emperor*, says he, *has given us to understand, that you need not pay your Court to the Queen, as the rest do*; a Circumstance which proved that we were far from being in the good Graces of that Princess.

The third Motive which induced the Emperor to undertake this Journey, was for his Health's sake; he having found, by repeated Experience, that when he continues too long in *Peking*, without making any Excursions, he seldom fails to be afflicted with various Diseases, which he escapes whenever he goes upon these long Journies. All the Time that these last, he has not the least Commerce with the other Sex; and a still more surprising Circumstance is, not a Woman is seen in all this great Army, those excepted who attend upon the Queen-mother: Besides, 'twas almost an unprecedented Thing for her to accompany the Monarch; this never having been done but once, when he took the three Queens with him to the Capital

of the Province of *Leaotung*, to visit the Sepulchres of their Ancestors.

The Emperor and the Queen-mother designed also, by taking this Journey, to avoid the excessive Heats which are felt at *Peking* during the Dog-days; for, in this Part of *Tartary*, the Wind blows during the Months of *July* and *August*, so vastly cold, and especially in the Night, that People are forced to wear thick Cloaths and Furs. The Reason of this extraordinary Cold, may very possibly be owing to the great Height of these Countries, which are full of Mountains. There is one, among the rest, the travelling over which took up five or six Days, and that always upon an Ascent. The Emperor being desirous of knowing how much it exceeded, in Height, the Plains of *Peking*, lying about three hundred Miles from thence; we, in our Return, after measuring the Height of above an hundred Mountains, in our Journey, found, that the Mountain in question, was three thousand geometrical Paces higher than the Sea, lying nearest to *Peking*.

Salt-petre, with which these Countries abounds, may likewise contribute to the great Severity of the Cold, which is so very intense, that digging three or four Foot deep into the Earth, we drew from it Cakes or Pieces of Salt-petre quite frozen, and great Heaps of Ice.

Several petty *Tartarian* Kings, some living at three hundred, and others at five hundred Miles Distance, came, with their Children, to pay their Respects to the Emperor. These Princes, most of them speaking no other but their native Language, which differs vastly from that of the *Eastern Tartars*, gave us, by their Eyes and Gestures, the highest Demonstrations of Affection. Some of these had travelled to *Peking*, purposely to visit the Court, and had seen our Church.

A Day or two before we came to the Mountain, where our Journey was to end, we met a petty King, far advanced in Years, who was just come from waiting upon the Emperor. The Moment he perceived us, he himself stopt and his whole Train, when he asked, by an Interpreter, who among us was called *Noboace*. One of our Servants making a Sign that I was the Man, the Prince came up to me in the most civil manner, saying, that he had long known my Name, and was desirous of being acquainted with me. He also shewed Father *Grimaldi* the like Marks of Affection. The kind Reception we met with on this Occasion, gives us some Room to hope, that our Religion may one Day be favoured by these Princes; especially if the Missionaries who endeavour at this, should be skilled in the Mathematics. If the Missionaries in question should afterwards be desirous of travelling into their Country, the best Method (which I have not Time to specify in this Place) would be, to first address the more distant *Tartars*, who are not subject to this Empire; and from these last, the Missionaries might advance forward towards the *Tartars* in question; and so draw nearer, in an insensible manner, to *China*.

The Emperor gave us the highest Marks of his Esteem, during the whole Journey; he bestowing upon us, before all the Army, such Favours as he indulged to no one else.

One Day that he met us in a deep Valley, where we were measuring the Height and Distance of some Mountains; he halted with his whole Court: And calling to us at a great Distance, he cried in the *Chinese* Language, *Hao-mo*, that is, *Are ye well?* He afterwards asked us several Questions in the *Tartarian* Language, concerning the Height of these Mountains, all which I answered in the same

Tongue. Then turning about to some Lords who were round him, he spoke to them concerning us in the most obliging Terms, as I was told that very Evening, by the Prince his Uncle who stood by his Side.

The Emperor gave us other Marks of his Affection, he frequently ordering Victuals to be carried from his own Table to our Tent; and sometimes obliging us, on certain Occasions, to dine in his: And every Time this Honour was done us, he was so gracious as to have regard for our Days of Abstinence and Fasting; he sending us such Victuals only as he knew we would eat.

The Emperor's eldest Son, in Imitation of his Father, was likewise very kind to us; for having been obliged to stop above ten Days, on Account of a Fall he had from his Horse, whereby he got a Bruise in his Left Shoulder; and, part of the Army, in which we travelled, having waited for him, whilst the Emperor took the Diversion of Hunting with the other Part of it; he never failed, during all this Time, to send us daily, and sometimes twice a Day, Victuals from his own Table. We considered all these Favours, indulged us by the Royal Family, as the Effects of a peculiar Providence, which had an Eye to us and the *Christian* Religion; and we had the greater Reason to thank Heaven for it, as the Emperor is not always constant in his Affection with regard to the great Men of the Empire, and to the Princes of the Blood.

As to the other Particulars of our Journey, they are exactly the same with those that happened last Year, in our Travels to *Eastern Tartary*, of which I gave a full Account in my last Letter; I mean, that we made use of the Emperor's Horses and Litters; that we lodged in the Tents, and eat at the Table of the Prince his Uncle, to whom he had recommended us in a particular manner.

During above six hundred Miles which we travelled backwards and forwards, (we not returning the same way) the Emperor caused a Road to be made, thro' Mountains and Vallies, for the Convenience of the Queen-Mother who rode in a Chaise. He likewise caused a great Number of Bridges to be built cross the Floods; and cut away Rocks, and the Summits of Mountains; all which cost vast Sums of Money, as well as incredible Pains. Father *Grimaldi* will inform you of the other Particulars in his Letter.

With Respect to the Advantage which our Religion may reap from this Journey, I have spoke of this elsewhere; I shall only observe that the Emperor, whose Will we cannot contradict, without exposing this Mission to manifest Danger, has commanded us to follow him. I have nevertheless spoke twice to the Courtier who is our particular Friend, to get us, if possible, excused from undertaking such tedious Journies; and particularly myself, who am no longer of an Age to undergo such Fatigues. I endeavoured to obtain thus far, at least, viz. that the Emperor would be contented with one of us. The Letters from our Fathers have always been delivered to me upon the Road; and I have an Opportunity of answering them, by Means of the Couriers who were continually going to, and coming from, *Peking*.

I write all these Particulars in a great hurry, in Order that I may be able to give you an Account of the manner how we spend our Time.

Some Lights necessary to prove the Truth of the GEOGRAPHY, laid down in the two Letters above.

The Reader will possibly be surprized, to see the Author these Letters take Notice; in his first, of a kind of War carrying on between the Eastern Tartars and Muscovites, as those Nations seem, in our Maps, to

lie at so vast a Distance one from the other : But those who call to mind how considerably the Muscovites have extended the Limits of their Empire, along the Sea of Tartary, will think this less difficult. Besides, such as have visited these Countries, have made Discoveries which differ widely from what Geographers have hitherto told us concerning them. Not long since Mr. d'Arcy, Commander of one of the King's Ships in Marshal d'Estreets Fleet, informed us, that being appointed Governor, (when he served the Poles) of a Place standing upon the Frontiers of Muscovy ; certain Muscovite Embassadors having passed this way in their Return ; and he regaling them so very handsomely, that they were in a very good Humour, one of them shewed him a Map of the Country between Muscovy and China : And told him, that from the three Cities which he pointed out, whose Names are Lopla, Abasinko, and Nerginsko, all subject to the Czar of Muscovy, tho' situated in Great Tartary, there was a Road to Peking, which is but twenty-five or thirty Days Journey from thence. This Map must be kept very secret in Muscovy ; the Embassador being, next Day, exceedingly sorry that he had given it away ; he declaring that, should this Particular be known, it might turn out greatly to his Prejudice. The Officer in question, who is lately returned to France, presented a Copy of it to the King, and another to Marquis de Signelay. To confirm what is here asserted, we may add what a Frenchman wrote not two Months since from Muscovy, viz. that the Muscovites were actually levying Troops, in order to make War upon the Chineze *.

* As the Relation above was writ in 1683, many of the Particulars which were then doubtful, have been since cleared up, which the Reader may have observed in some of our Jesuits Letters from China ; and particularly in the last Letter of Father de Fontaney, sent from that Country in 1703. Seven Years after the Publication of the Chineze Emperor's two Journies into Tartary, the learned Father Avril, a Jesuit, published his Travels into that Country ; and as these contain several Particulars relating to our Subject, I shall not scruple to extract some of the most curious, which are as follow.

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We may easily judge, (says Father *Avril*) by the Names I have given of the different *Tartars*, who inhabit the several Countries lying between the River *Oby* and *China*, that the *Muscovites*, assisted by the *Cossacks*, did not find it difficult to open to themselves a Way, from *Siberia* to the great Empire (*China*;) for as they met with no People to oppose their Conquests; and as those Nations whom they first subdued, either by Gentleness or by Force of Arms, had some Relation with all the Hords spread up and down, these assisted them in making all their Discoveries; so that they at last advanced, by different Ways, to the very Confines of *China*, where they even have erected Fortresses, the better to secure their Conquests.

The farthest advanced of all these Towns is *Albazin*. 'Tis distant about one and twenty Days Journey from *Peking*, tho' upwards of three Months Journey from *Moscow*; 'tis situated near the River *Yamour*; and gave Occasion to the present War between the *Chineze* and *Muscovites*. Both these Nations claimed the right to fish the Pearls, abundance of which are taken in this River; or to hunt the Sables, vast Numbers of these being found in an Island formed by the *Yamour*.

As the great Distance between this Frontier Town and *Moscow*, prevents the *Muscovites* from sending a Body of Troops sufficient to carry on the War, which the *Tartars* who possess *China* can easily engage in, by reason of their Proximity to that Country; the *Czars* imagined it would be more adviseable to treat about a Peace, than to expose an Army to all the Dangers which it must necessarily run, in marching to the Confines of that Empire. The *Chineze* did not reject the Proposals offered them, but sent an Ambassador a considerable Way beyond the great Wall; as also two *French* Jesuits, to serve as Interpreters, whom his most Christian Majesty had sent into *China* about six Years before; the *Chineze* having first desired the *Muscovites* to bring with them some Persons who understood *Latin*. The Result of this Negotiation is not yet well known.—

Whether there may be a War or otherwise, 'tis certain that a way from *Moscow* to *China*, is neither chimerical nor impracticable, as many Persons imagine; and that it would be of all others the shortest and most commodious, if one might safely trust the *Muscovites*, who, after performing this Journey several Times, are at last become so well acquainted with the various Roads which lead to *China*, that they take any of them indifferently, as may best suit their Purpose.

I am sensible this was not done all at once, and that the *Muscovites* were forced to make several Attempts before they could settle this Journey in such a Manner, as to meet with proper Conveniencies; but as they have spared no Cost or Labour in this Discovery, from which they expected the highest Advantages; and took Care to send, from Time to Time, Hunters to

view the Country, in Order to find out new Ways ; they at last removed all these Difficulties so very happily, that they now travel with as much ease to *China*, as to *Archangel* or *Astracan*.

This Reflection, which People did not, 'perhaps, give themselves Leisure to make, whilst they imagined that the Road from *Moscow* to *Peking* was vastly difficult and hazardous, may contribute to reconcile the various Maps of these Roads which have been drawn of late Years ; and, may likewise, account for the Difference of Time, which Embassadors sent from one Court to another, have employed ; some going in four or five Months, and others taking up near eighteen, as that Embassador in particular, mentioned by the learned Mr. *Thevenot*.

And indeed, as the chief view of the *Muscovites*, in sending these Embassies, was always to make Discoveries in that vast Extent of Country, lying between their Dominions and those of the Emperor of *China* ; 'tis no Wonder that those Persons in question, who travelled like so many Wanderers, and not like Embassadors, should be desirous of getting speedily to their Journey's End, rather than of acquainting themselves with the Countries through which they travelled, and the Course of the Rivers they met with in their Way.

We may presume, that 'twas in this View the *Knez Theodore Jacowits Boicow* travelled from *Tobolsko* to *Peking*, in 1653, when sent as Embassador from *Moscow* to the Emperor of *China* : For since he went up without the least Necessity, as far as the Head of the River *Irtis*, I cannot see why he should have gone so far out of the Strait Road, had he not received Orders to establish Settlements along this River, rather than to negotiate with the *Chinese*, for whom the *Muscovites* had little Regard at that Time.

However this be, such Merchants as have an Eye to their private Interest, rather than that of the Czar's, now perform this Journey with so much Security, and in so short a Time, that they usually employ but four Months in going to *Peking* and returning to *Moscow*. This we were informed three Years since, by Persons who were just arrived. They had set out from *Peking*, after hearing Mass in the Jesuits House, on the Festival of St. *Peter* and St. *Paul* ; and returned about *All-Saints* Day that Year to *Moscow*, where they waited till the Winter-Season was over, in order to go to *Tobolsko* and join the Caravans, which set out regularly every Year from thence, and perform the Journey with them.

After these several Hints, which I thought it necessary to expatiate upon, I don't doubt but People will change the false Notions they have hitherto entertained, with Regard to the Distance between *Europe* and *China* ; or at least, be persuaded, that the shortest and safest Way to this Empire, is that which the *Muscovites* now take.

But

But, abstracted from these Advantages, which are considerable, the Conveniency of Vehicles very much lessens the Fatigues that are inseparable from such Journies. Travellers commonly set out from *Moscow* about the End of *February*; and as the Snows are then harder, on Account of the great Number of Sledges passing continually over them, than in the Beginning of Winter; Travellers reach, in less than three Weeks, the Capital of *Siberia*; though distant from it above three hundred and fifty *French Leagues*.

They wait some Time for the Thaw, in order to go on Board the Vessels which sail upon the Rivers on both sides the *Oby*. If they arrive later than usual, they then travel on by Land, till they come to a Hord of *Ostiac Tartars* who are subject to the *Muscovites*.

Here they change their Vehicle, and use a new sort of Sledge, much lighter and more convenient than the former, which they send back to *Tobolsko*; for whereas those employed by the *Muscovites* are always drawn by a Horse, the feeding and keeping of which is troublesome; Travellers harness to the latter a kind of Stag, which very probably is a Rain-Deer, like to those used by the *Samoyeds*, in Winter; and to oblige the Beast to mend his Pace, or ease him, they harness a great Dog, who, by thus dividing the Fatigue of drawing the Sledge; or else by intimidating him by his barking, causes him to fly along so swiftly, that Travellers go very near forty Leagues a Day in this Manner.

But the most surprizing Circumstance with Respect to this Vehicle is, it is carried along by the Wind, either over snowy Ground, or on frozen Rivers, in much the same Manner as Ships at Sea. For as the Country situated on the other side of *Siberia*, lies pretty open, and is quite even as far as Mount *Caucasus*; the Natives make use of this Advantage, in order to spare their Beasts; have built this Vehicle in such a Manner, that it may be either drawn by a Rain-Deer and Dog, or carry a Sail whenever the Wind is favourable.

This Way of going is the more commodious, as Travellers always proceed on their Journey without Interruption: For as Persons in Boats, always have Recourse to the Oars, when the Wind is down, or contrary; but lay them aside the Moment it is fair; in like Manner they let the Stag and Dog draw, so long as the Calm continues; but take them into the Sledge whenever the Wind blows strong enough to move the Sledge along.

They travel in this Manner whilst the Frost continues, to a River called *Jenisa*, where the *Muscovites* have built a Town of the same Name, for the Conveniency of Travellers; and there they take Boat, to go up two great Rivers, *Tongusco* and *Angera*, rising from the Lake *Baikala*, which is said to be 500 Wersts long, and forty broad. 'Tis related that the Waters of this

this Lake are exceedingly clear ; and that the different Colours of Pebbles, which lie at the Bottom, may be plainly perceived, at any Depth.

'Tis surrounded with very high Mountains, where the Snows continue even during the most violent Heats in Summer, which doubtless is the Reason why Travellers sometimes employ seven or eight Days in crossing it, tho' it be but eight Leagues over : For this Lake being, as may be imagined, the general Rendezvous of all the different Winds that pass thro' the dreadful Rocks which surround it ; we may suppose that, as they cross one another, and struggle for a Vent, they consequently must give no little Exercise to all such Vessels as come in their Way ; and that the Mariners must be very skilful or fortunate, not to be stopt some Time by them.

After leaving this Lake, Travellers may, if they please, go upon a River called *Selenga*, about 50 Leagues from the Mouth of which they meet with a Town of the same Name, built by the *Muscovites* for the Conveniency of their Caravans : Or, if the Travellers chuse rather to go on Shore, immediately after crossing, without going up higher, they arrive among the *Monguls*, living to the Southward ; and purchase of them Mules and Dromedaries, in order to proceed in their Journey to the first Town of *China*, which they reach after having travelled a Fortnight.

This is the Course usually taken by such *Muscovites* as trade with the *Chinese* ; whence it appears that all those Countries, known formerly in a confused Manner, under the general Name of great *Tartary*, are not so solitary and barren as has been supposed hitherto ; and that 'twould have been ridiculous not to make use of the Advantages which these Countries offer, as they are watered with a great many noble Rivers, and furnished with very valuable Commodities found daily in them.

For besides the Furs of all Kinds met with in these Countries, the Sale of which is so very considerable, that the Town of *Jenifia*, singly, pays annually into the royal Treasury, Customs to the Amount of fourscore thousand Rubles, that is, near an hundred and twenty thousand *French* Crowns ; they have discovered a Species of Ivory, much whiter and smother than that which comes from *India*.

These are not furnished by Elephants, the Northern Regions being too cold for those Animals who naturally love Heat, but by an amphibious Creature called the *Bebemoth*, usually found in the River *Lena*, or on the Shores of the *Tartarian* Sea. We were shewn, in *Moscow*, several Teeth of this Monster, ten Inches long, and two Inches Diameter at the Root. Those of the Elephant are not comparable, either in Beauty or Lustre to the other, which have this Property, among others, to stop Blood whenever they are carried about a Person. They are so highly

highly valued by the *Turks* and *Persians*, who purchase them, that they prefer a Sabre or Dagger, the Handle of which is made of this precious Ivory, to another of massy Silver or even of Gold.

Those who first brought them in Vogue, must have been sensible of their great Value, otherwise they would never have dared to attack the Creature which furnishes them, he being of as large a Size, and as dangerous as the Crocodile. They were first discovered by the Natives of an Island, whence, according to the *Muscovites*, came the first Colonies which peopled *America*.

Besides the Ivory abovementioned; *Rhubarb*, *Lapis Lazuli*, and *Beavers* are found among the *Usbecks* and *Monguls*; *Sables* and black *Foxes* are caught along the Rivers *Oby*, *Tongusco*, and *Angera*; not to mention *Ginseng*; the *Pearls*, and *Badian* or *Chinese Anniseed*, (*Annifum Indicum*) of the River *Yamour*; and the Mines of Silver and Lead found near the *Argus*: Abstracted from all these, I say, the *Muscovites* have discovered, especially in the Countries lying most to the North, several other valuable Commodities, with which they carry on a very considerable Traffic.

The Reader will possibly wonder, when he considers the great Number of noble Rivers which advance so far towards *China*, that the *Muscovites* should not make use of the Advantages which these offer, in order to settle, with the Inhabitants of *China* and those of *Japan*, such a Correspondence, as may be easier and safer than that carried on by Land: But I am of Opinion, that the *Muscovites* ought not to be blamed upon this Account, since, not to mention their unskilfulness in Navigation, they meet with insurmountable Obstacles, even with regard to the Rivers in question, the Names of which are scarce known in *Europe*.

To make this evident, the Reader is to know, that in the Country lying on the other Side of *Siberia*, there are four principal Rivers, which empty themselves into the *Frozen Ocean*, or Sea of *Tartary*, and into that of *Japan*; besides a great Number of others which fall into the latter, as is evident from the Map of *Siberia*, a faithful Copy of that preserved in the Chancery at *Moscow*.

The most Western is the *Oby*; after which we meet successively, advancing eastward, with the *Jenesai*, the *Lena* and *Yamour*. But how considerable soever these Rivers may be, either with regard to the Abundance of their Waters, or the Extent of their Course, so many Inconveniencies are suffered by those who sail upon them, and such Dangers are run at their Mouths, that the Merchants have always chose to go to *China* by Land, rather than venture by Water.

To be more particular. The Mouth of the *Oby* is extremely dangerous, on Account of the dreadful Mountains of Ice with which it

is clogged almost all the Year round : And the *Muscovites* have not forgot the Misfortunes which befel the *Dutch*, who, by venturing too far into the *Frozen* or *Ice-Sea*, lost several Ships about *Nova Zembla*.

The River *Jenesai*, besides being clogged in the same Manner, as the *Oby* mentioned above, has nine Water-falls, called by the *Muscovites* *Porobi* or *Poroges*, many Leagues distant one from the other ; and as the Boatmen would be forced to unload the Vessels at every Cascade, 'tis evident the Merchants have shewed their Prudence, in travelling the Way which is subject to the fewest Inconveniencies.

The *Lena* is more uniform in its Course than the last mentioned, but 'tis no less difficult and dangerous at the Mouth : For tho' there are not so many Mountains of Ice, yet the Rocks are so numerous, that even the smallest Vessels have not yet presumed to venture among them. All that these People do is, to run some flat Gondolas, in order to get the Bones (Black and White) of certain Fishes, found on those Rocks, which Bones are employed in several Works.

Tho' the River *Yamour*, the most easterly of them all, and which empties itself into the Sea of *Japan*, has none of the Inconveniencies abovementioned, there yet is one which is no less considerable ; I mean that the Place where it mixes with the Sea, is clogged with such a number of Bulrushes, that these look directly like a Forest. This Obstacle however might soon be removed, if these Bulrushes were like those usually found in our Rivers ; but I have been assured that they are of so enormous a Size, that a Man could scarce embrace * one of them ; whence the Reader may judge, that it would cost as much Pains to clear this Passage, as to cut down a whole Forest of Trees.

These Rivers, tho' so very incommodious on many Accounts, are yet of great Use to the *Muscovites*, for crossing with more Conveniency all those wide-extended Countries, lying between *Siberia* and *China* ; for besides that it is far easier to pass them when frozen, than over the Ground, which must necessarily be rougher ; they are much more navigable towards their Sources, than in the Places where they discharge themselves into the Sea ; and tho' such Persons as go up them meet with several Water-falls, they yet are far less deep and dangerous than those found about the Mouths of them.

The most remarkable Circumstance in these Cascades is, the Air round about them is embalmed ; and diffuses such agreeable Odours, that one would imagine the most exquisite Perfumes were burning. If we may give Credit to what we are told by the Travellers who informed us of the Particulars above, this Phenomenon may easily be explained ; they declaring, that at the Top of the Rocks which form these Cascades, a vast number

* Very possibly this Jesuit may be imposed upon here.

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ber of fragrant Flowers grow. To this we may add, that as common Perfumes are never sweeter and stronger than when they are stirred or brought near a Fire; in like Manner the Air, when thus perfumed, must exhale much stronger Odours, after having been stirred and warmed by the Motions of these rapid Waters, than those which the Air exhales in Places where there is a calm. . . . *Siberia* does not differ from the rest of the Provinces of *Muscovy*, except in the Intensity of the Cold felt there, arising from its very high Situation. . . . As I have already explained sufficiently the Manner in which the *Muscovites* dispossessed the *Cossacks* of it, I have nothing to add, except that 'tis manifest, from the great number of Cities and Towns which are faithfully set down in the Map I have given, that this Province of *Muscovy* is not so barren and solitary as is commonly supposed.

The Particulars I have already observed, concerning the different Roads through which Travellers may go, by Land, to *China*; and the various Countries they pass through in their Way thither, is, if I mistake not, sufficient to give my Readers some Idea of great *Tartary*, so little known hitherto; and which Travellers scarce dare enquire after in *Muscovy*, for Fear of giving Umbrage to that Nation, the most suspicious, perhaps, in the World. We therefore were obliged to be very cautious, in making the Enquiries above related; and 'tis very probable that, had we come hither at a less favourable Juncture, we should not have heard so much: But as the *Muscovites* had resolved to send an Ambassador to *France*, to engage the King to enter into the Alliance they had concluded with the *Germans* and *Poles*, against the *Turks*, we were freer in our Enquiries than we should otherwise have been. *Voyage en divers Endroits d' Europe Et d' Asie, entrepris pour découvrir, un nouveau chemin à la Chine*, pag. 197 & seq. Paris 1692, 410.

* Father

* *Father Nyel, to the Reverend Father Dez,
Rector of the College of Strasburg.*

*Concerning two new Missions established, within
these few Years, in South America.*

Lima, Capital of Peru, May 20, 1705.

Reverend Father,

I Did myself the Honour to write to you before, by the way of *Panama*; and I now put my Letter on Board our *French Ships*, that are returning to *France*, and which abandoned us in the middle of our Voyage, they not being able to proceed to *China*, as was intended: This proves a great Disappointment, and perplexes us exceedingly; but Heaven, who is desirous of trying our Patience, has endued us with Strength and Courage sufficient for proceeding in our Voyage; and enables us to attempt, by the way of *Mexico* and the *Philippines*, a Course to *China*, hitherto unknown to the *French Missionaries*. 'Tis nevertheless upwards of five thousand Leagues from hence to *China*, whither we cannot arrive sooner than seventeen or eighteen Months hence; for we must be forced to travel through *New Spain*, in order to reach the Capital of *Mexico*; and from thence, to *Acapulco*, whence we cannot set out to the *Philippines* till next *March*. This will be a very new and singular Course to *China*.

The Mission of the *Moxos*, which was founded but about thirty Years since †, is situated in the Torrid Zone, in the Twelfth Degree of South La-

* The long Elogium of Father *Anthony Verjus*, Founder and Director of the *French Jesuit Missions in China*, is omitted. *N.B.* VIII. Vol. of the Original begins here.

† Consequently about the Year 1685.

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titude *. 'Tis separated from *Peru*, by the high Mountains called *Cordilleras*, which are to the East. Southward, 'tis not far from the Missions of *Paraguay*; but, to the West and North, there are endless Tracts of Land, not yet discovered; which will afterwards open a large Field to the Zeal of the Gospel-Labourers. At this Time above thirty Jesuits are employed in cultivating that painful Mission. They have already converted twenty-five or thirty thousand Persons, of whom they have formed 15 or 16 little Towns, not above six or seven Leagues from one another. Every Town is built on that Spot which was judged the most healthy and fruitful. The Streets are of the same Breadth and strait, and the Houses are built uniform. To every Family a Spot of Ground sufficient to maintain it, is allotted; and each Proprietor is bound to see that his Land be cultivated; and to do what lies in his Power to banish Idleness and Poverty. The Advantage gained by this is, the Families are equally rich, that is, every Family has sufficient to support itself, and not be exposed to Want; but no one enjoys such great Plenty, as may enable him to lead a luxurious Life. Besides the Possessions given to every Family in particular, whether in Land or Cattle; every Town has some Possessions in common, the Profits of which are applied to support the Church and the Hospital; into which are admitted all such poor Persons and others who, by their Age, are past all Labour. Part of these Profits are employed in public Edifices; and in furnishing Strangers and new Converts with the several Necessaries they want, till they may be able to work. Whenever a new Town is founded, all the rest are obliged to contribute towards it, in Proportion to its Wealth and the Number of its Inhabitants. At the beginning of

* In *Moll's Maps*, the *Moxos* are situated in about fourteen Degrees of South Latitude.

every Year, the most discreet and worthiest Person in the Town, are elected to serve as Judges and Magistrates, whose Duty is to take Care of the good Government of the District; to punish Vice, and regulate all Contests which may arise among the Inhabitants. A particular Punishment is appointed, by the Laws for every Fault. There are commonly two Missionaries in every Town; and the Judges and Magistrates in question, have so much Reverence for these Fathers, that they transact little or nothing without first taking their Advice. The Fathers, on the other Hand, are perpetually employed. They spend the Morning in solemnizing the holy Mysteries *; in hearing the Confessions † which are frequent, and in giving Audi-

* That is, in saying Mass.

† The Enemies of the Jesuits accuse them of sometimes dispensing this Sacrament, (as 'tis called by the *Romanists*) in an abominable manner. Among others, the learned and pious Monsieur *Pascal*, has the following Observations in his famous *Lettres Provinciales*.—Here you shall find the Mitigations of *Confession*, which certainly must needs have been the most fortunate Course that these Fathers could have taken to insinuate into all the World, never refusing any. You may have gathered (said a Jesuit to me) from my former Discourses, with what Success our Fathers have taken the Pains, by a certain Gift of Illumination, proper only to themselves, to discover Abundance of Things as allowable, which were heretofore forbidden. But in regard there yet remain certain Sins which cannot be excused, and whereof the only Remedy is Confession, it was but requisite to soften the Difficulties of it, by the Ways I am now to acquaint you with. So that having, through all our precedent Conferences, shewn how they have taken away the Scruples which troubled Mens Consciences, by making them perceive that what they thought Ill was not so, all my Business in this is, to discover to you the manner how easily you may expiate what is really Sin, by rendring Confession as easy as it hath formerly been difficult.—‘And how is this done, Father, said I?’ By a sort of admirable Subtilties, replies he, proper only to our Society, such as our Fathers of *Flanders*, in the *Image of our first Age*, L. 3, or 1. p. 401; and L. 1. c. 2. call *pious and holy Slights*; and a kind of *sanctified Artifice of Devotion*; *pianam & religiosam calliditatem*. *Et pictatis solertiam*, L. 3. c. 8. 'Tis by the Assistance of these

Inven-

Audience to such as come to consult and propose their Doubts to them. In the Afternoon they explain the

Inventions that Crimes are now a-Days expiated, alacrius, with greater Chearfulness and Fervency than they were heretofore committed: Insomuch that many shake off their Pollutions with much more Expedition than they contract them; plurimi vix citius maculas contrahunt quàm eluunt, as it is said in the same Place.— Father, said I, would you do me theFavour to teach me these beneficial Slights?—There are a great Number of them, replied he; for as there are many Things in Confession, not easy to be endured, so are there easy Provisions made against them. And whereas the main Trouble of it consists in these Heads, the Shame it is to confess some certain Sins, the Exactness requisite in particularizing the Circumstances, the Penance a Man must undergo for the same, the Resolution to be taken not to fall into the like again, the Care to avoid the next Occasions whereby a Man comes to be ensnared, and the Remorse which we should feel for committing of them; I doubt not but I shall this Day so far satisfy you, that there shall be nothing irksome in all this, so extremely careful have they been to leave out of a Remedy so necessary and sovereign, whatever was harsh and indigestible.

For, to begin with the Trouble or Confusion that attends the Confession of certain Sins; it being, as you are not to learn, a Thing of no small Consequence for a Man to keep himself as right as he can in the Esteem of his Confessor, is it not an extraordinary Convenience for him to be permitted (according to our Fathers, and among the rest *Escobar*, who cites for it *Suarez*, tr. 7. a. 4. n. 135.) to have two Confessors, one for mortal and another for venial Sins, so to be in good Reputation with his ordinary Confessor; uti bonam famam apud ordinarium teneatur; provided he do not thence take any Encouragement to go still on in mortal Sin. And this he seconds with another ingenious Contrivance, to shew a Man how he may confess a Sin even to his ordinary Confessor, who yet shall not perceive that it was committed since his last Confession. That is (says he) to make a general Confession, and to shuffle in that last Sin among all the rest, which he charges himself withal in gross. He affirms the same Thing, *Princip. ex. 2. n. 73.* And I fear not but you will acknowledge that this Decision of Father Bauny, *Theol. Mor. tr. 4. q. 15. p. 137.* takes away much of the Shame it is to a Man to confess his frequent Relapses: That unless it be upon some certain Occasions, which happen very seldom, there is no reason the Confessor should ask, whether the Sin a Man charges himself with be an habitual Sin; and that he is not obliged to answer to that Point, because he hath no such Privilege as to put his Penitent to the Shame of declaring his frequent Relapses.

the *Christian* Doctrine; visit the Sick and Poor; and close the Day with public Prayers, which are offered

How Father, (said I) this amounts to as much as if one should say, that a Physician hath not the Privilege to ask his Patient, whether it be long since his Fever took him. Does not the Difference of Sins consist in their different Circumstances? And is it not the main Design of a true Penitent, to lay open the State of his Conscience before his Confessor, with a Sincerity and Clearness, such as if he were speaking to Christ himself, whose Person the Priest at that Time represents? And is not a Man extremely a Stranger to this Disposition, when he conceals his frequent Relapses, so to smother the Greatness of his Sin? — This put the Father to a little Loss, who yet endeavoured rather to shift off the Difficulty than resolve it, by bringing upon the Carpet another Rule of theirs which introduces a fresh Confusion, and does not in the least confirm this Decision of Father Bauny, which, in my Judgment, is one of their most pernicious Maxims, and such as is only fit to encourage wicked Men in their evil Courses. —

Our Conference ended as follows: O Father (said I) there's no Patience in the World but you are able to overcome; nor can a Man possibly, without Horror, hear the Things you have entertained me with. They come not from me, replied the Father. I know it very well, (said I;) but I see not any Aversion you have for them; nay, you are so far from detesting the Authors of these Maxims, that you highly esteem them. Do you not fear, that your Compliance with them may make you a Partaker of their Guilt? Or can you be ignorant, that St. Paul thinks *worthy of Death, not only those who are the Authors of Evil, but also those who consent thereto?*

Was it not sufficient, that by your Palliations, you have permitted Men to do many Things which were forbidden, but you must farther give them Occasion to commit even those Crimes, which, by the Easiness and Assurance of Absolution, so freely by you proffered to them for the same, you cannot excuse, by divesting for that Purpose the Priests of all Power, and obliging them, rather like Slaves than Judges, to absolve the most inveterate Sinners, without requiring the least Love towards God, Amendment of Life, or Expression of Remorse, other than Promises, thousands of Times broken without doing any Penance, but *what themselves shall think fit to submit to*; and without enjoining them to avoid the Occasions of sinning. *If they receive the least Inconveniency thereby?* But you are yet more extravagant; and the Liberty you have taken to unsettle the most sacred Rules of *Christian* Conduct, extends to an absolute overturning of

offered up every Evening in the Church. On Festivals, they add a Sermon in the Morning, and Vespers

of the Law of God. You violate the great Commandment on which hangs all the Law and the Prophets *.

This Letter is dated at *Paris*, in 1656, and was writ by the famous Mr. *Pascal*, one of the greatest Genius's (as he is styled in *Bayle's Dictionary*) the World ever produced, and a strict *Roman Catholic*; a Man whose Sanctity of Life, is thought to have merited the Character given of it in his Epitaph, where among other Elogiums is the following :

*Pietas si non moritur, Æternum vivet,
Vir conjugii nescius,
Religione sanctus, virtute clarus.*

The *Lettres Provinciales*, from whence the Particulars above are extracted, were written on Occasion of the Differences, at the *Sorbonne*, between the *Jansenists* and *Molinists*, in 1656 and 1657; in order to display the corrupt Maxims and Politics of the Jesuits. They are translated into several Languages; have always been looked upon as Master-Pieces; and are thought by many to be writ with no less Beauty and Spirit than those of *Tully* and *Lucian*. According to Some, in every Part of them displays a Grandeur in the Thoughts, a Solidity in the Arguments, a Delicacy in the Raillery, a Purity in the Diction; and, in the whole, a Beauty that is seldom found in other Authors. Mr. *Pascal* was not known to be the Author of them, till after his Death.

What are we to think of a Set of People whose Maxims are thus set forth by a Writer of such uncommon Piety and Learning as Mr. *Pascal*; a Man who was born in a Country where the Jesuits flourished; and where, consequently, he had an Opportunity of being an Eye-Witness to their Conduct! The Reproofs of so virtuous a Pen are of infinite more Force than a Million of Satyrs levelled against them by anonymous Authors, and others as bad as these Fathers are said to be. If the Jesuits who went to propagate the *Christian Religion* among the *Moxos*, allowed of the Maxims above ascribed to the Society, their Arrival must have been a Curse to that People, instead of a Blessing; and the Polish which the Fathers pretended to give them, must make them infinitely more unhappy than when they continued in their State of Ignorance. The Jesuits in their own Writings (as the Reader must have observed) paint themselves with the lovely Innocence of the Dove;

* *Les Provinciales*, or the Mystery of Jesuitism, &c. pag. 214, and seq. London 1657, 12mo.

Vespers in the Afternoon. Divine Service is performed in this new Mission in the most solemn manner. Though there are not a great number of Clergy, yet great Fervour, Awe, and Devotion are seen among these new *Christians*. As they love Music both vocal and instrumental, every Church has its Choir *. There are Musicians and Church-Officers enough; particular Privileges being annexed to such Offices as relate more immediately to Divine Service, and to the Care of the Poor. All the Churches are large and well built, extremely neat; and embellished with Paintings and Sculptures wrought by the *Indians*, who are become expert in both. Care has been taken to adorn them richly; for which we are indebted in a great Measure to the Charity of pious Persons. Besides the Nave, and a Wing or Jole on each side, these Churches have their Choir, over which is a very neat Dome. The large Dimensions and Beauty of these Edifices strikes the *Indians* with Awe and Love; and, at the same Time, gives them the most exalted Idea of our holy Religion †.

but, in Mr. *Pascal's* Letters, they are represented with the hideous Craft and Hypocrisy of the Serpent.

I have been told, that the *English* Version of the *Lettres Provinciales*, whence I extracted the Note above, was made by the famous Author of *Cooper's Hill*.

* 'Tis well known, that Music is employed much more, at Divine Service, in *Romish* Countries, than in those where the *Protestant* Religion is established. In *Paris* are a great many Parish-Churches, all which have their Choir, Stalls, Choristers, and Singing-Boys, as in our Cathedrals; a Circumstance which surprized me, at my first coming to that City; I not imagining that they were only so many Parish-Churches.

† According to the Observation made by *Horace*, in his Poeticks.

*Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.*

Which Mr. *Dryden* (if I mistake not) has translated in near the following Words.

Hearing excites the Mind by slow Degrees:
The Man is warm'd at once by what he sees. One

One of the greatest Difficulties which the Missionaries had to labour with, in the Conversion of these Nations, was, the diversity of Tongues which prevailed among them. To remedy this, which very much retarded the Progress of the Gospel, Choice was made, among upwards of twenty different Languages, of that which is most general, and appeared easiest to be learnt; and this is become the universal Language of the several Nations, who are obliged to learn it. A Grammar has been composed of it, which is taught in the Schools, and studied by the Missionaries themselves at their first coming; it being the only Language they employ in preaching and catechising.

As the Superior of this Mission, has the general Direction of all the Towns, he has pitched upon that for his Residence, which lies in the Center of the Province. In his House is a Library, common to all the Missionaries; and a Dispensatory stocked with Drugs of every kind, which are distributed to the several Towns when wanted. The Missionaries assemble once a Year in this Place, as to a Spiritual Retirement; and in order to debate, in Concert, concerning the best Methods to forward the Conversion of these Nations; and to procure all Advantages possible for this rising Church. However, the Superior of this Mission is not so much fixed to the Place where he usually resides, but that he goes his Visitation annually to every Church; and even makes Excursions into the neighbouring Countries, in order to win over Souls to Christ. The last Letters sent from that Mission inform us, that there are above an hundred thousand Men, who, delighted at what they hear, concerning the holy and blissful Life which their Countrymen lead, under the Direction of our Missionaries, earnestly sue for Fathers to instruct them in our holy Religion; but the Scarcity of these, and the Sac-

cours wanted, have not yet given them an Opportunity of instructing the People in Question, whose Conversion would be followed by that of a numberless multitude of other *Indians*; it being affirmed, that those wide-extended Countries are exceedingly populous.

It having been found, by long Experience, that the *Spaniards* were very prejudicial to the *Indians*, either by their too severe Treatment of them *; by making them work too hard; or because they lead such Lives as give great Scandal to the Natives of these Countries; a Decree has been obtained from his Catholic Majesty, expressly forbidding all *Spaniards* coming into this Mission, or having the least Correspondence with the *Indians* belonging to it; so that if any *Spaniard* comes into that Country, either through Necessity or by Chance, the Missionary-Father, after receiving him in the kindest manner, and exercising all the Duties of *Christian* Hospitality towards him, sends him back to the *Spanish* Territories. The Account above, is extracted from the Letters of the Fathers belonging to that Mission. I have not added one Circumstance to their Relations, but, on the contrary, have omitted several very pious Particulars and Expedients, which the Spirit of God has suggested to those fervent Labourers, for establishing an admirable Order in this Mission, and for promoting Virtue and Piety.

This is the Nation chosen by Heaven, the People appointed in these later Ages, to revive the Fervour, the Devotion, the lively Faith; and that perfect Union of Hearts, which was formerly so much admired in the primitive *Christians*.

* I have been told by an *English* Gentleman, who was a considerable Time in the *Spanish West-Indies*, that the *Spaniards* treat the *Americans*, with much greater Lenity, than our Countrymen do the *American* Natives of our Colonies.

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I could inform you of a great many other Particulars, worthy of your Piety, was I to give you a Relation of the famous Mission of *Paraguay*, so often persecuted, and which, in spite of Persecution, is always in so flourishing a State, that it serves as a Model for all those which are going to be founded in *South-America*. But as the History of this Mission has been writ, in which an Account is given of the heroical Virtues of the Labourers who cultivate it, and of the Fervour of the new Converts who compose it, I shall say no more on that Head; but will take Notice of a Mission, founded two Years since, in the most Southern Parts of *America*; whence we hope to pierce, in due Time, quite to the Straits of *Magellan*, which we had a sight of in our Voyage. As this Mission is dependant on the Province of *Chili*, in which there are but few Labourers; and has the Direction of several other Missions, as well *Spaniards*, as converted Natives of the Country, it can allow but a few Missionaries to cultivate this wide-extended Field. Farther, this requires singular Qualities in such Gospel-Labourers as shall be sent into it. The following Particulars are extracted from a Letter of the reverend Father *Philip de la Lugana*, a Jesuit, concerning the Establishment of the Mission of our Lady of *Nabuel-buapi*.

Some Years since, (says my Author) Providence, by a particular Call, and a most singular Effect of its Mercy, engaged me in the Conversion of the *Indians* called *Pulches* and *Poyas*, who live opposite to *Chiloe*, and on the other side of the Mountains, in the Neighbourhood of *Nabuel-buapi*, fifty Leagues, from the *South-Sea*, in about the 42d Degree of South Latitude. The yet recent Remembrance of the heroical Virtues of the reverend Father *Nicholas Mascardi* *, had raised and increased daily in me, a De-

* He first preached among these People, about the Year 1675.
fire

whom I met, that I was hastning to the Palace; and would not return to College, till I had obtained my fire of treading in his Steps, and visiting that Country.

Providence, which leads us through secret and ever-wonderful Paths, permitted my Superiors to nominate me Vice-Rector of the College of *Chiloe*; and to order me to come to *St. Jago*, Capital of *Chili*, for some Affairs which required my Presence. Heaven seemed to whisper me, that this Voyage would give Rise to an Affair of greater Importance than that which had prompted my Superiors to send me to *St. Jago*. And indeed, having happily found, in the Harbour of *Chiloe*, a Vessel which was going to sail for *Val-Parayso* *, the Harbour of that City (*St. Jago*), † I got thither in a Fortnight; when I informed the reverend Father Provincial, of the Design with which Heaven had inspired me, to go and found a new Mission in *Nabuel-buapi*.

* 'Tis called *Valparaiso* in *Moll's Maps*.

† *St. Jago* stands in a pleasant and fruitful Valley, on a small River at the Foot of a Hill. This Valley is watered by the great River *Maypo*, or *Maypocho*, on whose Banks stand a great Number of *Indian Villages*. *St. Jago* the Capital of *Chili* before it was destroyed by the Natives, was the largest City, and the best built in all these Parts. 'Twas built according to the *Spanish Model*, with a great Square, or Place of public Resort, in the middle; from which all the chief Streets issued in a right Line; and these Streets were crossed by others at right Angles. On the North Side of the great Square was the Town-Hall, in which were the Courts of Justice; and, on the West, stood the Bishop's Palace, and the Cathedral: the remaining two Sides being embellished with Piazzas, over which were Balconies. Here also were several Parish-Churches, and Convents for the Religious of both Sexes, all built of Stone, and adorned very richly: The chief Streets were watered by Canals brought from the River, as also were their Gardens, and the neighbouring Fields in the Dry-Season. The City was largely supplied with Corn and Fruits of every kind, both *European* and *Indian*; and the Cattle, fed in the Valley which surrounds it, furnished the City with a great Quantity of Flesh of all Sorts. *St. Jago* was the Seat of the Governor, and a Bishop's See; There the Courts of Justice were held, and a kind of University was built in it. This City was founded by *Peter de Valdivia*, who subdued this Part of *Chili*, in 1541. He

He approved of my Resolution, and promised to further it to the utmost of his Power. I set every Engine at Work, to secure the Success of so imperfect an Undertaking. I began, by intreating Persons of the warmest Piety and Zeal to join with me, in order that I might obtain by Prayer and Mortification, the Grace required for so difficult an Attempt. Especially I recommended this Affair to a holy Religious of our Society, Brother *Alphonso Lopez*, venerable for his Innocence of Life, and other exalted Qualities; the holy Brother came some Days after with a smiling Countenance, bidding me put my whole Trust in God; and assuring me that I should succeed in my Undertaking.

Nevertheless I was to encounter some almost insurmountable Difficulties. I could not do any Thing without the Permission of the Governor of *Chili*; and this Nobleman was disinclined to all new Settlements, either through Vexation to find several abandoned, because the Persons concerned had not been able to support them; or because, as the King's Treasure was exhausted, he himself could not advance the Monies necessary for founding a new Mission. In this unhappy Juncture I addressed myself with Confidence to our Lord, the Disposer of Hearts; and promised to say thirty Masses, and to live thirty Days upon Bread and Water, in Honour of the Blessed Trinity, in Case I obtained the Governor's Permission. I even wrote down this Promise; but having lost this Paper, it was found by a Person who, unknown to me, carried it to the Governor. Some Days after, having recommended this Affair with great Fervency to Heaven, I was so confident of Success, that I resolved to wait upon the Governor *. I even declared, at my going out of the House, to a Friend

* Some may imagine that our Jesuit laid this Paper, on Purpose, in the Way.



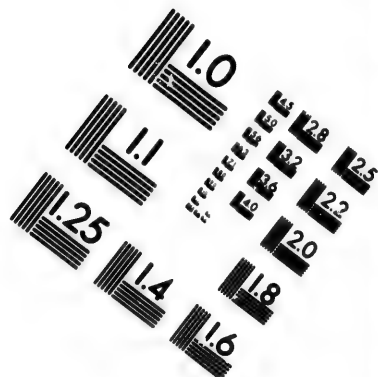
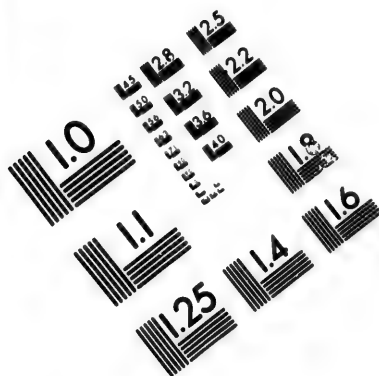
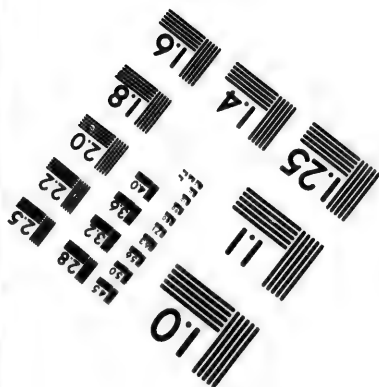
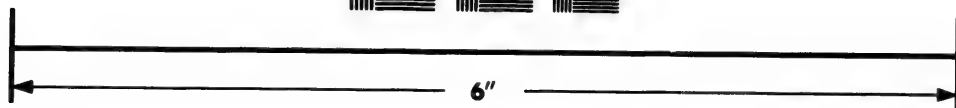
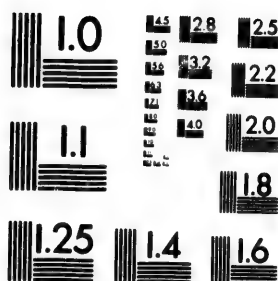


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Request. Accordingly, going to crave Audience, I was introduced into the Apartment of the Governor, who was reading the Promise made by me, some Person having brought it to him; so that, before I could speak, he addrest me as follows: *Father, your Business is done, and I consent freely to your Desires. Be assured that I'll forward your pious Designs to the utmost of my Power, agreeably to the Orders and Intentions of the King my Master. Go, and win over Souls to Christ; but forget not to pray to Heaven for his Majesty, and for me.* I will confess that I never felt a stronger inward Joy, or more delicious Consolation, than that which now diffused itself over my Soul; and, from that Instant, Heaven rewarded me, before-hand, very liberally for the Toils and Dangers I was to undergo for his Sake, in the Journey to my intended Mission.

Thus, after thanking Heaven for the Mercy he had indulged me on this Occasion, I prepared for my Departure. With the Alms which had been given me by some pious Persons, I purchased Church-Ornaments; together with such Knick-knacks as might please the *Indians*, and the Provisions necessary for my Journey; and set out in *November 1703*, with Father *Joseph Maria Sessa*, whom the Superiors had appointed to be my Companion.

I cannot mention here the many sinistrous Accidents we met with, or the Evils we were forced to undergo, for near two hundred Leagues, during which we travelled through Roads that were almost unpassable; we being forced to cross Torrents and Rivers, Mountains and Forests, unsuccoured, without a guide, and in want of almost all Things. My Companion sickned of a violent Fever in the middle of our Journey, which obliged me to send him to the nearest College *, with part of our Fellow-Travel-

* As there are no Inns in these Countries, the Colleges, built up

Travellers; by which means I found myself almost alone and abandoned, among a Nation of Savage *Indians*, who abhor the *Spaniards* to such a Degree, that all who have the ill Fortune to get into their Hands, must necessarily fall a Victim to their Cruelty. But Heaven was pleased to deliver me from these various Dangers in a wonderful manner; after thinking me worthy of suffering, in some little Measure, for his sake, during a Journey of near three Months. I arrived, in good Health and Spirits, at my wished for Mission *Nabuel-buapi*, where the Caciques * and *Indians*, received me as an Angel sent from Heaven. I then began to raise an Altar, under a Tent, with all the Decency possible, till such Time as a Church could be built. I visited the Persons of the greatest Distinction in the Country, and invited them to come and settle near me, that we might build a little Town; and thereby have the Opportunity of exercising the Functions of my Ministry with greater Advantage. I had the Consolation to see the Converts, formerly baptized by Father *Mascardi*, frequent the Church; and listen to the Explication of the *Christian* Doctrine, with such Fervency, Devotion, and Spiritual Thirst, as gave me the most solid Hopes, that they would continue in the Faith, and were sincere in their Promises. I afterwards went and comforted all such sick and aged Persons as were unable to come to me; and baptized some Children with the Consent of their Parents.

The Consolation I felt, at these auspicious Beginnings, was greatly increased by the Arrival of

up and down, are of great Service to Travellers, who, when recommended from College to College, are treated very kindly by the Fathers. In this Manner the best Sort of People are forced to travel even in *Spain*, where there are no Inns, and only little Hedge-Houses for a sort of Carriers, &c,

* The Chiefs and Governors of the People.

Father *Joseph Guilelmo*, whom my Superiors had sent to supply the Place of Father *Seffa*. We concerted together upon the best Methods for settling our Mission on the most lasting Foundation; and agreed that he should reside in *Nabuel-buapi*, to super-intend the Building of a little Church and a House; during which I should go to *Baldivia* *, to solicit the Governor's Protection in Favour of the New Converts. I engaged the Caciques to write an obliging Letter to that Governor, to desire his Friendship and Protection. I arrived the beginning of *April* 1704, at *Baldivia*, with the Deputies in Question, whom Don *Manuel Auteffia* the Governor, received with the greatest Joy and Tenderness; he indulging me, at the same Time, the highest Marks of his Favour and Esteem; and promising to promote this new Settlement to the utmost of his Power. I continued no longer in *Baldivia*, than was necessary for concluding this Negotiation; and left it about the middle of *April* above-mentioned, with the two Deputies, by whom the Governor sent his Answer to the Caciques. 'Twas as follows.

* This Town is also called *Valdivia*, and stands in 40 Degrees South Latitude. It is situated on an Eminence at the Point of a Peninsula formed by two Rivers; and these, with the Islands lying before it, make it the safest and most spacious Harbour on the Coast of *Chili*. 'Tis likewise defended by several Forts. There are two Passages to this Town, the one for large Ships, and the other for smaller Vessels. *Baldivia* is most considerable for its Harbour, and for the Gold Mines lying in the Neighbourhood of it; in the working of which, *Valdivia*, who founded *Baldivia* in 1552, employed twenty thousand *Indians*, who being cruelly oppressed by the *Spaniards*, rose upon them, and retook this Town, and most of the others which they had built. 'Tis related that the *Chilefians* having taken *Valdivia* Prisoner, poured melted Gold down his Throat; reproaching him that there was no other Way of satiating his Avarice. The *Spaniards* and *Chilefians* continued at War above a Century, and we are told that it is not ended yet; however the former, during the Progress of it, retook *Baldivia* and some other Towns.

Gentlemen,

Gentlemen,

" 'Twas a great Pleasure to me to hear, by
 " your Letter, and the Testimony of your Depu-
 " ties, the kind Treatment which you gave the
 " Jesuits; and the Resolution you have taken to
 " embrace our holy Religion. Having therefore
 " returned the most solemn Thanks to God, the
 " supreme Lord of Heaven and Earth, for this
 " happy News; I am to assure you, that you could
 " not have done an Action more pleasing to the
 " great Monarch of *Spain* and *India*, *Philip V.*
 " my Lord and Master, on whom Heaven bestow
 " long Life, Prosperity, and Glory. For this
 " Reason, as I represent his Person in the Em-
 " ployment which he has pleased to confer upon
 " me; I offer and promise in his Name; for ever,
 " his Kindness and Protection to yourself and all
 " who shall follow your Example; observing, at
 " the same Time, that you must oblige all your
 " Vassals, after embracing the *Catholic* Faith, to
 " take an Oath of Fidelity and Obedience to the
 " King my Master; who will ever be your Sup-
 " port, your Protector, and Defender, against all
 " your Enemies. Be therefore assured that, from
 " this Day, I and my Successors will settle the
 " most solid Correspondence with you, and ob-
 " serve the several Duties of Friendship; whence
 " you may be assured, that we will assist you in all
 " your Wants *. And hoping you will faithfully
 " execute the several Things I here recommend to
 " you, in the Name of the King my Master, I
 " thus ratify my Promise under my Seal.

" *Baldivia*, April 8, 1704.

" *Don Manuel de Auteffa.*

* How often have the poor, ignorant *Indians* been gull'd by
 the specious Promises of Governors, and other *Europeans*!

Being

Being returned from *Baldivia* to *Nabuel-buapi*, I found a small Church built. The new Converts appeared very fervent; and several Catechumens, by the Care of Father *John Joseph Guillelmo*, my Companion, were qualified for Baptism. The whole Nation were highly pleased with the Governor's Letter, so that we now began to labour seriously at the Work of God. We have already built a small House, and laid the Foundations of a larger Church, as the neighbouring Nations begin to visit us. Nevertheless, as the Country in which I am settled, is inhabited by two Nations, the *Pulches* and the *Poyas*, a kind of Emulation and Jealousy seems to be now among them; the *Pulches* having endeavoured to dissuade me from labouring at the Conversion of their Neighbours; declaring, that they are a haughty, barbarous, and cruel Nation, with whom it will be impossible to have any Correspondence.

As I knew very well that the *Poyas* are a gentle, good-natured People, who had earnestly desired me to instruct them, I saw that the *Pulches* were actuated only by Prejudice. For this Reason, having assembled the Chiefs of that Nation some Days after, I addressed them in the strongest Terms; and told them the Reasons why I could not be of their Opinion. I observed, that Heaven was desirous of saving all Men without Distinction; that the Ministers of Christ could not exclude any Nation from the Kingdom of God, without being guilty of the most unjust Prevarication; that these Ministers were sent to instruct and baptize all Nations; that they themselves, if they were desirous of being truly *Christians*, ought to be the first in endeavouring zealously to procure the Conversion and Salvation of the *Poyas*; who were their Brethren in Christ, Heirs of his Kingdom, and equally redeemed by his most precious Blood, which had been shed

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shed for the whole World: Lastly, that their opposing the Conversion of their Neighbours, was only an Artifice of the Devil, the common Enemy of Mankind, to deprive this People of that inestimable Blessing, the Faith; and to take away from themselves the Merit of it, by making them violate the Precept, by which we are commanded to love all Men. These Reasons made such an Impression on their Minds, that they promised that Instant not to oppose the Instruction and Conversion of the *Poyas*. To conclude, after having removed this Obstacle, which might have checked the Progress of the Gospel; and having disposed the Hearts and Minds of such as had appeared most desirous of being admitted to Baptism; I chose a solemn Day for the performing of that Ceremony with greater Splendor, and baptized them all. I now have the holy Consolation to see the wonderful Change which the Grace of Christ has wrought in their Manners and Conduct; their Fervency, in practicing all the Duties of the *Christian* Life, being very great*.

I shall

* In how high a Strain of Piety does our Jesuit write on this Occasion, and yet how different is the Doctrine in this Respect laid down, by many Fathers who are considered as the great Luminaries of their Society. 'Tis well known, that the Jesuits are accused of quite vitiating the Doctrine delivered by Christ; by setting up, instead of the Regularity and Virtue enjoined by it, a Religion which indulges the Followers of it in the Practice of every Vice, by suiting the Principles of it to the loosest Passions, and by making the *Christian* System the most commodious one that ever was instituted. To instance only in the Duty of hearing Mass. . . . In the *Lettres Provinciales*, a Jesuit is supposed to argue thus with another *Romanist*, a Layman.

Our greatest Divines (says the Father) *Gasper Hurtado, de Sacram. 2. d. 5. dist. 2. and Conink. q. 83. a. 6. n. 197.* have taught, with regard to Mass, 'That it is enough to be bodily present at it, though a Man be absent as to the Mind; provided he be have himself with a certain outward Respectfulness'. Nay, *Vasquez* is a little more indulgent, he saying, 'That a Man fulfils the Precept of hearing Mass, even tho' he have not the least Intention to hear it'. All this you may find likewise in *Escobar*,

I shall not attempt a Description of this Country, nor treat concerning the Manners and Customs of the People, I not having resided long enough a-

tr. 1. ex. 11. num. 74. and 107, &c. where, to make the Thing more evident, he exemplifies in those who are brought by Force to Mass, and are fully resolved not to hear it....I should never have believed it (said I) if another had told me so much.... 'To be short (says he) this is a Thing which stands in some Need of the Authority of these great Men; as also what *Escobar* says in *tr. 1. ex. 11. num. 31.* 'That a wicked Intention, as haply 'that of looking on Women with an impure Desire, joined 'with that of hearing Mass as a Man ought, hinders not a Man 'from fully performing the Duty; *nec obest alia prava Intentio, ut aspicendi libidinosæ fæminas.*

But there is yet a Thing of extraordinary Convenience in our learned *Turrianus, Select. p. 2. d. 16. dub. 7.* 'That a Man 'may hear one half of a Mass from one Priest, and afterwards 'the other half from another; nay, that he may first hear the 'latter Part of one, and afterwards the Beginning of another.' Nay, to be free with you, it is farther allowed, 'to hear two 'halves of a Mass at the same Time, from two several Priests, 'as if one begins Mass when the other is at the Elevation, because a Man may direct his Attention both those Ways at the 'same Time; and two halves of a Mass make a whole one: '*Dux Medietates unam missam constituunt.*' And this hath been decided by our Fathers, *Bauny, Hurtado, Azorius, and Escobar, tr. 1. ex. 11. num. 73.* in the Chapter, 'Concerning the Exercise of hearing Mass according to our Society'. And you shall see the Consequences he draws from thence, in the same Book printed at *Lyons* in 1644, and 1646, to the following Effect. 'Whence I conclude, that you may hear Mass in a very 'short Time; if, for Example, you meet with four Masses celebrating at the same Time, which issued out one after another in such manner, as that when one began, another was at the Gospel, a third at the Consecration, and the last at the 'Communion'. ..I must confess Father (said I) that by this Method a Man might hear Mass in an Instant at *Notre Dame*. Thus you find (replied he) that we could do no more, as to what concerns the quick and easy hearing of Mass. See *Les Provinciales, or the Mystery of Jesuitism, pag. 209. & seq.* Hence it appears, how vastly commodious the Jesuits have rendered this Worship. For the better understanding the Passages above, I am to observe, that in many of the *Romish* Churches, four or more Priests are often solemnizing Mass at so many Altars, and at the same Time, to different Congregations; a Practice which appears not a little confused to a Protestant; who is very much surprized (at first at the Sight.

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mong them for that Purpose. Next Summer I shall know more ; I hoping to travel through the whole Country, and to get perfectly acquainted with every Part of it, by which means I shall be able to make Choice of such Places, as will be most proper for settling our Missions. This Country reaches to the Streights of *Magellan*, it stretching above an hundred Leagues that Way ; and is much longer towards the *North Sea*. I dare not flatter myself that Heaven will employ so weak an Instrument as I am, for winning over to Christ all the Inhabitants of this wide-extended Country ; but I hope that his Providence, which has an Eye to the Conversion of *Heathens*, will raise up Persons animated with his Spirit, to come and share our Labours, and complete what we have so happily begun *.

PHILIP DE LA LAGUNA.

This, reverend Father, is a faithful Extract of the Relation which fell into my Hands. Tho' you do not there meet with the numerous and conspicuous Conversions, which your Zeal makes you desirous of hearing, I yet am persuaded that you'll peruse it with Pleasure ; and don't doubt but you'll thank Heaven, for condescending to make our Brethren the Instruments of spreading the Glory of his Name in all Parts of the World.

I am, &c.

A. J. X. NYEL.

* I gave the above Detail, from a Supposition that it might please many Readers, who are desirous of knowing the several Steps which the Jesuits take, in their Conversion of ignorant *Heathens*. To others who have no Curiosity this Way, this Relation must necessarily appear very dry and insipid ; and not far unlike the Relations which our modern *Methodists* give of their Missions.

Father DE FONTANEY, to the Reverend Father DE LA CHAISE, Confessor to the King.

*London, 15 Jan. 1704.**

Most reverend Father,

YOU will find, by the Place whence this Letter is dated, that I returned from *China* into *Europe* on board an *English* Ship. I hoped to have waited upon you in Person, with the first Letter I wrote to you during our Voyage, which took up six or seven Months; but I shall be obliged to make a longer Stay in this City. For this Reason I'll send it you the first Opportunity; and, in the mean Time, will content myself with informing you, by a second Letter, of Particulars of still greater Importance, than those which I took the Liberty to mention to you in my first.

Tho' the *Christian* Religion has been tolerated in *China*, ever since the famous Persecution of *Yam-quam-sien*, that mortal Enemy to the *Christian* Name; yet the Missionaries often found it vastly difficult, to get Admission into the Provinces of the Empire, or to exercise their ministerial Functions in them. The only Place by which they could enter *China*, unmolested, was the City of *Macao*, which the *Portuguese* have possessed near these hundred Years†; but then it was necessary to first have their Leave for that Purpose, and this they did not easily grant to Foreigners. Those Persons who took a different Course, were often insulted by the *Mandarins*, who

* This Date, according to our manner, should stand thus, 15 Jan. 1704.

† As this Letter is dated in 1704, the *Portuguese* must have possessed *Macao* about 138 Years. I write this in 1742.

used the Missionaries ill, and obliged them to quit the Country. But ever since the Emperor had resolved to open his Ports, and to permit Foreigners to trade in his Dominions; Missionaries, of various Orders and of all Nations, have embraced this favourable Opportunity of going and settling in *China*.

As, where the Harvest is so plentiful, the number of worthy Labourers cannot be too great, we were overjoyed at the Arrival of these apostolical Men; we received them as Brethren, and did them all the Service in our Power, either by advancing their several Missions, or by putting a Stop to the Insults and Persecutions raised by some venal *Mandarins*, who were averse to Christianity. Tho' we always behaved in this manner, we yet have not had all the Justice done us which we might have expected in *Europe*: And, upon my Arrival in *France* in 1700, I was greatly surprized to find, that we were there represented as a Sett of Men who inveighed against the rest of the Missionaries; who sought all Opportunities of demolishing their Churches, and of opposing their Settlements.

Those who consider us in this unfavourable Light, must think us the most abandoned Wretches; and such as attempt to instill this Opinion of us into others, without first enquiring into our Conduct, must have forgot all the Laws of Justice and Charity. Can these Persons be ignorant, that the thus disturbing, in their Ministry, upright and zealous Persons, would be declaring against Heaven itself; and necessarily draw down, upon our Persons and Labours, the dreadful Curses pronounced by the Prophet *Isaiab*; *Wo unto them that regard not the Work of the Lord, neither consider the Operation of his Hands*, Chap. V. ver. 11 and 12.

Farther, dare we flatter ourselves, that our Society alone will be able to convert all the *Chinese*?

This we are far from imagining, reverend Father. For this Reason, the greater number of Fellow-labourers we shall see here, the greater will be our Joy. These are our real Sentiments; and Heaven is our Witness, that we have never acted in Opposition to them, as might be exemplified in many Instances *.

If

* Here the Father gives us a long Detail, to prove his Assertion. I shall observe, that 'twas in 1698, and 1699, that the Pope nominated Bishops and apostolical Vicars for the several Provinces of *China*. The Jesuits were the only Friars, who had ingratiated themselves at the Court of *China*; but there were Missionaries, of various Orders, spread up and down that Empire.

Some Persons may wonder, how one Order of Friars should be great Enemies to those of another Order, but the Thing is certain; Friars of various Orders being sometimes engaged in most furious Paper-wars, in the warmest Law-contests, or both. I remember, that dining one Day at *Paris*, at a Gentleman's at whose Table were, among other Guests, a *Jesuit* and a *Benedictin*, these were continually lashing one another; when, enquiring into the Cause, I was told that the Friars of those two Orders hate one another mortally. Sometimes Friars of the same Order wrangle together. This Sort of Contests are taken Notice of by *Boileau*, *Canto I.* of his *Lutrin*, where *Discord* is supposed to deliver herself as follows.

Quoi, dit-Elle, d'un ton qui fit trembler les vitres,
J'aurai pu jusqu'ici brouiller tous les Chapitres;
Diviser Cordeliers, Carmes, and Célestins!
J'aurai fait soutenir un Siege aux Augustins!

Which may be thus translated:

Says She * (the Windows ratling with her Voice)
 Have I made Wrangling every Chapter's Choice;
 Made *Carmelites* at calm *Célestins* rage:
 And rous'd the *Austin* Friars to hold a Siege, &c.

The Story of the Siege mentioned in the last Verse, is as follows. Every two Years, the *Austin* Friars of the great Convent in *Paris*, nominate, in their Chapter, three of their religious Bachelors, to be Licentiates of the *Sorbonne*, for which there

* *Discord.*

are

If 'tis a great Consolation to us, reverend Father,
to find that the Missionaries of all Orders and Na-
tions,

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are three Exhibitions. In 1658; Father *Celestin Villiers*, Prior of this Convent, to favour some Bachelors, named nine for the 3 next Exhibitions. Those who found themselves excluded by this sudden Election, addressed the Parliament, who ordered, that another Nomination should be made, in Presence of *Messieurs de Catinat* and *de Saxeuse*, Counsellors of the Court, and of Mr. *Janart*, Substitute or Proxy to the Attorney-general. The Monks having refused to obey, the Court was obliged to have recourse to Force, in order to put their Decree in Execution. For this Reason they sent their Officers, who, after surrounding the Convent, endeavoured to break open the Gates. However, all their Efforts were to no Purpose, because the Monks, foreseeing what would happen, had walled them up behind; and provided themselves with a vast quantity of Stones, and Weapons of every Kind. The Officers then tried other Methods; some going upon the Roofs of the neighbouring Houses, in order to enter the Convent that Way; during which, others endeavoured to open themselves a Passage through the Garden-wall, on the Side lying towards *Christine-street*. But now the *Austin* Friars, standing upon the Defensive, sounded the Alarm, and began to assail the Besiegers, who being posted more advantageously than they, and covered by the Chimnies, fired upon the Monks, two of whom were killed, and the same Number wounded.

But now a Breach being made, the Monks had the Insolence to bring the Host before it, imagining this would awe the Besiegers: But finding their Stratagem ineffectual, and the Besiegers still continuing their Fire, they demanded a Capitulation, and Hostages were delivered up on each Side. The chief Article of the Capitulation was, that the Lives of the Besieged should be spared, upon which they left the Breach, and delivered up their Gates. The Commissaries of the Parliament being entered, immediately seized eleven of these Monks, who were imprisoned in the *Conciergerie*. This happened the 23d of *August*, 1658, the Eve of *St. Bartholomew's Day*. Nevertheless, Cardinal *Mazarin*, hating the Parliament, caused all the Friars to be set at Liberty, by the King's Order, after 27 Day's Imprisonment. They then were taken into the King's Coaches, and carried in Triumph to their Convent, thro' a Body of the *French* Guards, who were drawn in two Lines, from the Prison of the *Conciergerie*, to the Convent of the *Austin* Friars: Their Brethren came forth, in Procession, to meet them, with Palms in their Hands. They set all their Bells a ringing, and sang *Te Deum*, by way of Thanks, for the Delivery of these Monks.

Ouvrages

tions, our Fellow-labourers in this painful Mission, do us Justice ; I will confess, that we are obliged to be at no little Trouble and Expence, to procure the desired Recommendations ; particularly when we are obliged to address the first Ministers, the Presidents of the Tribunals, and the most considerable Lords of the Court. Any Person, in order to be convinced of this, need but be told the Ceremonial of this Country ; for besides a Man's being obliged to wait a long Time for such Moments as may be favourable, and to take especial Care not to be troublesome ; no one ever goes, empty handed, to a Person of Distinction to request a Favour. This is a general Custom, with which Foreigners, like us, are indispensably obliged to comply.

But the Circumstance which procures us the greatest Access to, and Credit with, the chief Officers of the Empire, is the Favour which the Monarch is still so gracious as to indulge us, and which we endeavour to render ourselves worthy of, by the Service we do him. For altho' he does not seem to pursue, with so much Assiduity as formerly, the Study of the Mathematics, and the rest of the *European* Sciences, in which he is very skilful ; we nevertheless are obliged to go frequently to the Palace ; that Prince having always some Question or other to propose. He employs Day and Night,

Oeuvres de Nicolas Boileau Despreaux, Tom. 2. pag. 101, 102. Amsterdam 1717.

How well these Monks followed the Pattern set them by him whose Imitators they pretend to be ; and how justly they deserved the Name of Religious !

—— *Tantæne animis cælestibus Iræ. Virg.*

I did not give the Story of this Siege, borrowed from a Romanist, as imagining it would absolutely invalidate the Assertions of Father *de Fontaney*, but only to shew, that it is no extraordinary Thing for Monks to act like so many Banditti.

in Works of Charity, Brothers *Frapperie*, *Boudin*, and *de Rodes*, who are expert at healing Wounds and preparing Medicines; he sending them to visit the Officers of his Household, and Persons of the highest Distinction in *Peking*, whenever they are indisposed; and is so well satisfied with their Services, that he never makes a Progress into *Tartary*, or the Provinces of the Empire, without taking one of them with him. This great Monarch is also exceedingly well pleased with Father *Jartoux*, and Brother *Brocard*, they going every Day to the Palace, by his Majesty's express Order. The former is extremely well skilled in Algebra, Mechanics, and the Theory of Clocks; and the latter has a very delicate Hand in making various curious Works which please the Emperor. But tho' they are so much employed by the Prince, they yet find Time to preach Christ, and to infill his Doctrine into such Officers of the Palace as are ordered to treat with them.

By the Way (reverend Father) you are not to form a Judgment of this Court, from that of *France*, and the other *European* Countries, where Foreigners have an Opportunity of ingratiating themselves with the Learned, and with Persons of the highest Birth and Rank: We meeting with no such Advantages in the Palace of *Peking*. When we go thither, we are put into an Apartment, joining indeed to that of the Emperor, which is a prodigious Favour, and a Testimony of the great Confidence he reposes in us; but as this Apartment is at a considerable Distance from the Place where the great Men of the Empire assemble, we have not the least Correspondence with them; and can converse only with some Eunuchs, or Gentlemen of the Bed-Chamber. We pass the whole Day in this Apartment; and often don't come from it 'till very late at Night, on which Occasions we are greatly fatigued

tigued. 'Twould be scarce possible for us to bear all these Hardships ; and to lead a Life so ill suited, in outward Appearance, to the Character of Missionaries, were we not excited to it by God's Glory. But the easy Access we procure, by that Means, to this Prince, which is of great Advantage to our holy Religion, and gains us the Friendship and Protection of the *Mandarins*, compensates for all our Fatigues.

I shall not add any Thing here (reverend Father) to what I told you, in my former Letter, concerning our House in *Peking*, except that, on the Front of the fine Church lately built by us in the first Inclosure of the Palace, in the Sight of the whole Empire, the following Words are engraved, in Gold, in large *Chinese* Characters ; *Tien-chu tung-chi Kien ; Cæli Domini Templum mandato Imperatoris erectum*, i. e. 'The Temple of the Lord of Heaven, built ' by the Emperor's Order'. This is one of the most beautiful Edifices in *Peking* ; we not having spared any of those Ornaments &c. which might raise the Curiosity of the *Chinese* ; and invite to it the *Mandarins*, and the most considerable Personages of the Empire, thereby to get an Opportunity of speaking to them concerning God, and instructing them in our Mysteries. Tho' this Church was not quite finished when I left *Peking*, nevertheless the Heir-apparent, the Emperor's two Brothers, the Princes their Children, and the greatest Lords of the Court, had been several Times to view it. Such *Mandarins* as are sent into the Provinces, excited by the like Curiosity, come thither also ; and there form to themselves a favourable Idea of our Religion, which is of great Service to us, when they return to their several Governments. This was seen some Months since, in the Person of the Viceroy of *Canton*, a Man of Learning, but surprisingly zealous for the Customs of his Country, and

a strict Observer of the Laws. The People thinking to take Advantage of this Frame of Mind, complained to him, that one of our Missionaries was carrying two Churches, by his Direction, to too great a Height; the one in *Canton*, and the other four Leagues from it, in *Fochan*, a famous Town, no ways inferior to *Canton*, either with regard to Wealth, or the Number of Inhabitants. The People therefore insisted upon their being pulled down; at least, desired that they might not be carried to so great a Height: But the Viceroy replied; *since the Emperor permits a still loftier Church to be built in his Palace, would it not argue the highest Presumption should we concern ourselves with this?* We intend to build this Church in the most splendid manner possible, in order that it may be suitable to the Majesty of the Place in which Providence has been so gracious as to fix it; and give a Sanction to all such as may be raised in the Provinces, to the greater Glory of God. Our King was pleased to send thither, on board the *Amphitrite*, a Service of Plate, and rich Church Ornaments; so that these *Mandarins* of the Palace who saw them at our Arrival, as well as the *Christians* we shewed them to, gazed upon them with wonder. The only Things now wanting, are about ten or twelve large Pictures to adorn the farther End, and the two Sides of the Church *.

Various Houses are building in the Provinces, for the Residence of our Brethren, as well such as arrived in *China*, with Father *Bouvet* and myself on board the *Amphitrite*, as others who came by the Way of *India*. We have made Choice of the Provinces of *Kiamsi*, *Huquam*, and *Cbekiam*, as being

* In *Romish* Countries, 'tis usual to adorn the Altar with very large Pieces of Painting; as also the two Sides of the Choir, and sometimes the Nave, the Chapels in the Church, &c.

ing those in which the greatest Number of Souls may be won over to Christ.

Our *Portugueze* Fathers, who have not Clergymen sufficient to superintend the Churches founded in various Provinces of the Empire, intreat us to send them Fathers *Premare* and *Barborier*, whose Virtue and Abilities are well known to you. The former is gone to *Kien-chang*, and the latter to *Ting-cheu*, a City of the first Class, far within the Mountains, which separate the Province of *Fokien*, from that of *Kiam si*. Father *Barborier*, in less than four Months, baptized near two hundred Persons. He went to a Village, where fifty Catechumens were admitted to Baptism. "I found (says he) that the whole Village was going to be converted, all the Inhabitants of it crouding to hear the Word of God; when their Fervency was cooled on a sudden, by the Imposture of a Man who inveighed against our Religion. This Wretch proclaimed every where, that the *Christians* used to boil, in a large Kettle, the Bowels of a dead Man; and draw from thence an abominable Oil, which they employed in the Ceremony of Baptism. He asserted this Falshood with the utmost Insolence; declaring, that he himself had been Eye-witness to such a Ceremony in *Manila*, where he lived three Years. It would be impossible to describe the Impression which his silly Words made on all the People, who, before, were ready to embrace the *Christian* Faith. My several Remonstrances were therefore to no Purpose, tho' I demonstrated plainly, by shewing them our Books and printed Catechisms, that all the Wretch had said was an errant Falshity".

Some Time since, the Tribunal of Rites sent the following very favourable Answer, to the Vice-roy of *Chekiam*, who had desired the Opinion

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of that Assembly, with regard to our settling in *Nimpo*.

“ You cite the Emperor’s last Letter ; and ob-
 “ serve that this Edict forbids indeed the violating
 “ any of those Churches which were already built
 “ to the Lord of Heaven ; but that it does not
 “ mention any Permission for raising new ones ;
 “ and thereupon enquire, whether that of *Nimpo*
 “ may be permitted to be carried on. You like-
 “ wise cite another Answer of this Tribunal, by
 “ which we declared, that no Person shall molest
 “ the *European Leang-bon-gin* *, who had purchased
 “ a House in *Niencheu* ; and you ask whether the
 “ same Indulgence must be shewn to the other
 “ two *Europeans*, who lately purchased a House in
 “ *Nimpo*. The Answers we make to your Questi-
 “ ons are as follow. The Emperor’s Edict, which
 “ you yourself cite, declares plainly that the *Euro-*
 “ *pean* Fathers are Men of known Virtue ; that
 “ they don’t injure any Person, but, on the con-
 “ trary, have done considerable Services to the Go-
 “ vernment. If the *Bonzes* and *Lamas* † are allowed
 “ to settle in *China*, and build Houses in it, why
 “ should not the like Indulgence be shewn to the
 “ *European* Fathers ? The Edict concludes with a
 “ Ordaining, that all the Churches they then pos-
 “ sessed should not be touched, nor the Persons be-
 “ longing to them molested in any manner. Pur-
 “ suant therefore to this Edict, to every Article of
 “ which we pay an entire and perfect Submission,
 “ we command that the Church built by the *Euro-*
 “ *pean* Fathers in *Nimpo* shall not be violated, nor
 “ their Persons molested. Of this we have inform-
 “ the Viceroy, and the other Officers of the Pro-

* The *Chinese* Name of Mr. de Lyonne, Bishop of *Rosalia*.

† These are Priests of *Tartary*, in the Neighbourhood of *China*.

“ vince”.

"vince". The above Order is dated the Beginning of September, 1702 *.

Father Gollet, in a Letter of his from *Nimpo*, informs me of the following Particulars. "A
 "Heathen Servant, whom I took into our House,
 "in Hopes of converting him, attempted to poi-
 "son me. 'Twas very easy for him to perpetrate
 "his wicked Design, as he always cook'd my Vi-
 "tuals. He imagined it would be no difficult
 "Matter to conceal his Crime; and that as no one
 "would be acquainted with it, he might seize,
 "unmolested, on whatever belonged to me, after
 "my being dispatched. He then put some Verdi-
 "grease and Sublimate into the Victuals he was pre-
 "paring for my Dinner. Immediately after I had
 "eat, I was seized with a violent Fit of the Head-
 "ach; and, an Hour after, felt a great Pain in
 "my Eyes, one of which throbbed as tho' it had
 "been pricked with Needles. In the mean Time
 "the Sky was overspread, and threatned a great
 "Storm; for which Reason, I ascribed my Indis-
 "position to the bad Weather, and said so to one
 "of my Domesticks. The Servant who had poi-
 "soned me went out of the House, but returned
 "an Instant after, telling me, that a Dragon had
 "been seen in the Air, out of the City; and that
 "the Governor, and the General of the Militia
 "or Soldiery, were gone to view it. I concluded,
 "from what he told me, that the Storm was
 "blowing over, whence I flattered myself that I
 "should soon be better. In the Evening I supped in
 "the same manner that I had dined, that is, upon
 "poisoned Eggs. My Cook being resolved to be
 "a Spectator of their Operation, staid with me

* If this Edict be strictly true, 'tis a remarkable Proof of the great Power the Jesuits had raised themselves to in *China*; this Tribunal having, 'till then, been always the greatest Stickler against the *Christian* Religion.

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all Supper-time, when I telling him, how greatly it would be to his Soul's Advantage to turn *Christian*; he pretended to approve of my Reasons, but made several Excuses, in order to delay his Baptism, which, however, he protested should be performed in a Fortnight. He doubtless imagined, that it would not be in my Power, at that Time, to call upon him to keep his Word. I had a very bad Night; and, in the Morning, felt a violent Pain in my Stomach, which continued all that Day and the following, 'till two in the Morning, when I rose up, it being impossible for me to get a Wink of Sleep. I now had vastly strong Fits of Vomiting, which tortured me exceedingly; and all I cast up tasted like Poison; but taking an Antidote, I soon found Ease. I then returned Thanks to God for his great Goodness to me, and was pretty easy during the Remainder of the Night. Day-light being come, I perceived that what the Vomit had forced from me, was Verdigrease mixed with another white Composition, to which I was a Stranger, but was assured that it was sublimate, called by the *Chineze*, *Sin*. 'Twas likewise known to be a real Poison, by two other Symptoms, to which several Persons were Eye-witnesses. Heaven be praised for preserving me"? Father *Gollet* does not say what became of this wicked Servant.

As the Passage from *Nimpo* to *Japan* takes but 3 or 4 Days, when the Wind is favourable; and that several Ships sail annually from this Port to *Nangasack*, I had the Curiosity to enquire concerning the State of that great Empire. Here follows what Father *Gollet* was told by two *Chineze*, the first of whom had sailed thither five Times; and the second, whom I myself spoke to, was but just come from it. The latter had an Inclination to turn *Christian*, and would have certainly become a Convert before

before now, had not his Resolution of going a second Time to *Japan* prevented him.

Nangasack, called by the *Chineze Cham-ki*, is an open Town of about seven or eight thousand Inhabitants. 'Tis surrounded with Mountains, whose Summits are covered with Fir-trees, and the several Eminences cultivated. The Town, which is but a League from the Sea, stands on the Side of a River, the Mouth of which is very narrow. The *Japaneze* have fortified it with strong Entrenchments, and two Batteries of Cannon. Such diligent Watch is kept there, Night and Day, that the Moment they spy a Ship, two light Vessels go and take a View of it, in order to make their Report to the General of the Militia. If 'tis a *Chineze* or *Dutch* Ship, she is permitted to come into the Harbour, those two Nations being allowed the Liberty to trade at *Cham-ki*; but they are excluded all the rest of the Ports of *Japan*, into which if they enter, they are seized, and their Effects confiscated. This was the Fate, about eight Years since, of a *Chineze* Ship, which, being buffeted by a Storm, and upon the Point of suffering Shipwreck, ran into the Port of *Sackuma* *. The Governor of the Town immediately imprisoned the Captain and the whole Crew, as Infringers of the Laws of the Empire. Nevertheless, being informed of the Disaster of the Crew, who had run into *Sackuma* only to prevent their being cast away, he was moved to Compassion; caus'd their Ship to be refitted; and sent them, under a Guard, to *Cham-ki*. The *Chineze* are treated, in *Japan*, in manner following.

As soon as a *Chineze* Ship comes into the Harbour, the Town-officers go thither, to take an exact Account of the Ship's Crew and Cargo. On these Occasions the most narrow Search is made: The *Japaneze* open the Trunks, peep into the

* I suppose this is the Port called *Satsuma*, in *Moll's* Maps.

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Beds and Coverlets, cut open the Linings of Cloaths, beat on every Side of the Hogsheds, &c. to see whether they be full or empty. If the Officers meet with any *Chineze* Books, they sometimes turn them over; but commonly throw them into the Sea, to spare themselves the Trouble of examining them. They afterwards ask every Person his Age and Profession; and enquire particularly concerning his Religion. The Examination being ended, they lay upon Deck a Brass Plate, a Foot long, and half a Foot broad, on which the Image of our Saviour, hanging on the Cross, is engraved; and oblige every Person to walk bare-headed and bare-footed over this Image. In fine, they read a long Scroll, filled with bitter Invectives against the *Christian* Religion; and containing an Abstract of the Edicts, which forbid the Profession of it in *Japan*. The Enquiry being ended, the *Chineze* (eight at a Time) are put into Boats, and carried to their District or Quarter. Being arrived at the Gate of it, they are searched again, to prevent their bringing in any *Gin-seng*, or other prohibited Goods.

The *Chineze* District stands on the Declivity of a Hill, whence is a Prospect of the whole Town. This District has two Inclosures, and two Gates. The first Inclosure is only a Kind of Area, whither the *Japaneze* come and sell their Goods to the *Chineze*. All the *Japaneze* are not allowed to enter it; those only who have obtained Leave, for that Purpose, from the General of the Militia. This Permission is writ on a small Piece of Wood, which every Person who has this Leave must wear by his Side. The second Inclosure contains nine Rows of Buildings, which are as so many Inns. In each Row are seven Apartments, where the whole Crew of a *Chineze* Ship are commodiously lodged. They are not furnished with the necessary Utensils, as Dishes, Plates, Umbrells, Fans; nor are permitted to use

those belonging to their Ship, these being put up into a Warehouse, at their Arrival; for which Reason they are obliged to purchase those several Things. The *Chineze* are allowed full Liberty to enter into the first Inclosure of their Habitation, but not to go out of it; that being permitted to none but the principal Merchants, who go, by Order of the General to the Fortrefs, to view and make Choice of whatever Goods may be for their Purpose. Nor are the *Japaneze* allowed to go out of the first Inclosure into the second; and any Person who should presume to set his Foot in it, would be beat by the Soldiers upon Duty. With regard to the Merchandize which the *Chineze* bring to *Japan*, they are not unladen, but continue on board, under the Care of a *Japaneze* Centinel, till the General, who manages the whole Trade of the Country, sends one of his Domesticcs to fetch such as he had pitched upon, in the Catalogue presented to him.

The Habitation of the *Dutch* is neither so spacious, nor so agreeably situated as that of the *Chineze*; but then it is neat and better built, they themselves having raised it at their own Expence. It stands on the River-side, upon a Flat. The *Japaneze* keep a stricter Eye over the *Dutch* than over the *Chineze*. Whenever a *Dutch* Ship comes into the Harbour, none but the principal Merchants are permitted to go ashore. A strong Guard is then set over them; and they are not suffered to come out of their District, till such Time as their Ships set sail, that is, for three or four Months. The *Dutch* sent, last Year, four Ships to *Japan*, and the *Chineze* about forty.

Tho' I was extremely desirous of knowing whether any *Christians* still remained in *Japan*, in which our Religion flourished so greatly last Century, I yet was not able to learn any Particulars concerning it*.

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it *. In all Probability, the Emperors of *Japan*, who, after near a Century, have employed such a Variety

* As no *Europeans* but the *Dutch* are permitted to trade (and that with the strictest Limitations) to *Japan*, we are far from having a thorough Knowledge of this Country, which is an Empire composed of several Islands, situated to the East of the Empire of *China*. The largest of these Islands, whence the whole Empire is named, is *Japan* or *Nippon*, being about 200 Leagues long; and between 33 and 50 broad; and the chief Towns are *Meaco*, *Saccai*, and *Yedo*. The second Island is *Bongo*, or *Sacock*, being about 53 Leagues round, whose Capital is *Bongo*. On the West lies the City of *Nangasack*, where the *Dutch* have a Factory. The third Island is *Tonja*, and is near 40 Leagues in Circumference, and the chief City is *Nava* or *Awva*. These three Islands form the Empire of *Japan*, to which are subordinate a great number of small Islands, intermixed with, and lying round, them; as the smaller Islands about *Great Britain*. The Empire of *Japan* extends from the 30th to the 38th Degree of North Latitude, and is about 130 Degrees to the East of *London*. The Air is healthy, and moderately warm; but to the North of the Mountains which cross *Japan*, the Winters are very severe, great Quantities of Snow falling.

The general Opinion is, that these Islands were first peopled from *China*; but others believe, with more Probability, that the *Japanese* are descended from the *Eastern Tartars*, they practicing several Customs of the latter, the contrary of which prevail in *China*. We are told that the *Japanese* were banished from *China*, for their Rebellion, about 600 Years since; and thereupon changed all their Customs, to express their Detestation of those who had expelled them their Country; but others think this improbable. Their Palaces are said to be exceedingly magnificent, and that the Roofs are of gold, which may be true, in case these Islands abound so much with that Metal as Travellers pretend. The *Japanese* build with Wood, and their Houses are commonly but of one Story. Their Apartments are very commodious, the Partitions being made to fold like a Screen; by which Means they can easily throw several Rooms into one. The Houses of their great Men are wainscotted with Cedar; the Ceilings are painted and gilded, the Floors paved and covered with fine Mats, and the Doors beautifully varnished. The Houses of the inferior People are only of Clay Walls, with thatch'd Roofs. No Glass is used in the Windows, but only wooden Shutters. The *Japanese* eat and sleep upon Mats, they using neither Beds, Tables, nor Chairs. The Rooms are usually furnished with Cabinets, Screens, China-ware; and hung with

Variety of Methods to extirpate the *Christian* Faith, so far as to expose those who had embraced it to the most

with Pictures or printed Paper. At Night every Ward is shut up. Lanthorns are hung out, and a strict Watch is kept.

The *Japanese* delight much in Masquerades and Plays, the Subjects of which are commonly taken from the History of their Country. The Emperor is frequently present at them, and their Nobles are often the chief Actors. They visit every Year the Tombs of their Ancestors, on which Occasion a splendid Feast is made. Their Customs and Manners are said to be the very Counter-part to ours; such as, that White is worn for Mourning, and Black and Red on joyful Occasions; that they mount on Horseback on the right Side; think the blackest Teeth the most beautiful: sit down when any Person comes to visit them; drink their Liquors warm in Summer: But possibly there may be little Truth in all this.

The only Nations they trade with are the *Chinese*, the *Dutch*, and the Inhabitants of *Jesso*. The Islands of *Japan* were first discovered by some *Portuguese*, cast away by a Storm in 1542, and who in 1549, came thither again in Hopes of finding Gold. They brought Saint *Francis Xavier* with them, who preached the Gospel there, by the Favour of the *Portuguese* who traded into this Country, and made a very great number of Converts. The *Christian* Religion flourished to such a Degree, that before the Year 1622, three petty Kings, a considerable number of the principal Men, and vast numbers of the common People had embraced Christianity, if the Missionaries may be credited. About this Time an Edict was published, for extirpating all the *Christians* in the *Japanese* Empire; the Emperor being afraid that the Missionaries and Converts would destroy both his Government, and the Religion of the Country. This was followed by so cruel a Persecution, that 'tis commonly believed there is not one *Christian* left in *Japan*; nor are any Persons who own themselves to be *Christians* suffered to come into its Ports. The Enemies to the *Dutch* affirm, that these, in order to engross solely this Trade, trampled upon Christ's Cross, and employed every other Method by which they could shew their Abhorrence of the *Christian* Faith. Some declare, that the *Dutch* raised the Emperor's Suspicion with regard to the *Portuguese*, merely in the View of getting all the Trade of that Country into their own Hands. The *Dutch* assert, in their Defence, that when Christianity had greatly increased in these Islands, the *Portuguese* Clergy began to preach up the Independance of the Church, affirming, that they were not subject to any temporal Prince; a Circumstance which made the Emperor of *Japan* apprehensive, that they intended to dethrone him. The *Christians*, on that Occasion,

most cruel Torments, have at last entirely compleated its Ruin. A certain Circumstance is, no Missionary

Occasion, took up Arms, and defeated a Body of the King's Forces; but the Emperor marching against them in Person with a considerable Army, a general Battle was fought, which lasted three Days, and at last the *Christians* were entirely routed; and in the Space of a few Days sixty Thousand of them lost their Lives, either in Battle or by Torture; the Government afterwards not sparing either Men, Women, or Children, who bore any Relation to the *Christians*; insomuch, that whenever a *Christian* Priest was discovered in any House, not only the Master of it, but even the whole Neighbourhood, were ruin'd; and all suspected Persons were obliged to sign an Instrument, expressing their Abhorrence of the *Christian* Faith. Some Authors declare, that this Persecution was owing to the Villainy of a Native of *Brussels*, who having communicated to the Emperor a Letter which he pretended to have found on board a *Portuguese* Ship, wherein an Account was given of a Plot that was hatching, viz. for the *Portuguese* to seize upon the Government, by the Assistance of their *Japanese* Converts; the Emperor caused all the *Christians* to be inhumanly butchered, without Distinction of Age or Sex. However, many doubt the Truth of this Assertion. Be this as it will, 'tis thought that the *Christians* are quite extirpated out of *Japan*; yet some pretend that there must still be *Christians* there, as Commissions have been since sent, (not many Years since) from *Japan* to *China*, ordering Crosses to be painted on certain Vases: And that some *Japanese* sent to *Canton* for Hosts or Wafers. Farther, that in 1717, two Jesuits and a secular Priest had been cast away near *Japan*; and that getting on Shore, they met with a great number of fervent *Christians*, but this Account is thought to want Confirmation. The Reader may see a Description of the *Dutch* Factory in *Thervenot*. A *Japanese* Dictionary was printed at *Nangasak*.

The *Dutch* carry to *Japan* great Quantities of raw and wrought Silks, Cloth, Deer-skins, raw Hides, Hemp, Quick-silver, Wool, Linen, Cloves, Pepper, Musk, Camphire, Borax, Sugar, *China* Ware, Elephants Teeth, &c. and receive in return, Gold, Silver, fine Copper, Cabinets, and other *Japan* and lackered Ware. This Trade is of the greatest Advantage to the *Dutch*, they purchasing, with their Spices, almost all the Commodities they carry to *Japan*; whereas all other Nations must buy those Goods with Treasure. Had we our Share of the Spice Trade, we need send but very little Treasure to *India*, which is almost the only Thing we do send thither. Spices are as much esteemed in *Asia* as in *Europe*; and some think the *Dutch* vend more in the former than in the latter.

sionary can ever enter the *Japanese* Empire, so long as this rigorous Search shall be made at the Arrival of

Most of the Cattle and Poultry of *Europe* are seen in *Japan*. The chief Grain is Rice, and they also have good red Wheat. The Husbandmen are next to Slaves. Their Gardens are beautiful. There is a Mountain in *Japan*, so very high, that some think it exceeds the Pike of *Teneriffe*; here also are eight Vulcanoes. The *Japanese* are excellent Mechanics, and famous for their fine Varnish, and Lacker.

Their Learning is of no great Compass, it consisting only in Reading, Writing, in the History of their own Country, the Mysteries of Religion, and in some Rules of Morality. Their Characters are the same with those of the *Chinese*, and they don't cast up their Accounts with Figures, but use a little Board, with parallel Lines and a Bead, which they slide from one to the other like the *Chinese*. They have but a slender Skill in Physic, and never let Blood. The *Japanese* apply themselves very much to the Study of Astrology. They pretend to have had Printing and Gunpowder among them long before the *Europeans*: As to Geography, they were so very ignorant of it, that before the Arrival of the *Europeans*, they divided this Globe of ours into three Parts, *China*, *Japan*, and *Siam*; imagining there were no other Countries but these.

The *Japanese* Islands are subject to an Emperor, under whom are fifty or more petty Kings, who enjoy sovereign Power in their respective Dominions, but are liable to be deposed or punished by the supreme Monarch. Antiently this King was both Sovereign and High-priest of these Islands; but since, the Dairo or High-priest, who is a Descendant of the former Monarchs, has no Share of the Sovereignty, this being enjoyed by another Family. The Emperor commits the Administration of the Government to four principal Ministers. The Monarch is so very jealous of his Power, that Spies are dispersed throughout every Part of his Dominions. Some Travellers relate that this Prince has near four hundred thousand Foot in Pay, in War-time; a Circumstance which does not appear probable, as we never hear of his being engaged in any foreign Wars.

Crimes are punished with great Severity, and every Father of a Family has the Power of Life and Death. There are no Courts of Justice in this Country, and few written Laws. Great Offenders are commonly either burnt, crucified with the Head downwards, torne to Pieces with Horses, or boiled in Oil. The *Japanese* are Idolaters, and worship the Planets, with several monstrous Idols. *Xaca* and *Amida* are their principal Gods. Most of them believe the Immortality of the Soul, a State of Rewards and Punishments, and Transmigration. There are a

great

of all Ships. The Father of Mercies will gain us Access to it, whenever he in his Wisdom shall think proper.

great number of Convents, for both Sexes, who lead a Life of Celibacy. In the City of *Meaco* stands a vastly large Temple, in which is a Copper Idol, whose Head reaches to the Roof. The *Bonzes* are very much respected by the Emperor. They inculcate the Practice of the greatest Austerities, Morality, and a Contempt of Riches; but the *Romish* Missionaries declare them to be the most finished Hypocrites.

Persons of Distinction are married in the Temples by their *Bonzes*. The Men are allowed to have as many Concubines as they can keep. The procuring Abortion is not considered as a Crime; and poor People, or such as are unmarried, may destroy their Female Infants; but those Males, whose Parents are indigent, are brought up at the Expence of the Government. The *Japanese*, like the *Indians*, burn the Bodies of their Dead. On these Occasions, the Relations and the *Bonzes* attend with great Ceremony, and lighted Torches, Lanthorns, Brass Basons, with Baskets of Flowers, are carried. The eldest Child sets Fire to the Pile, which is always out of the Town. The Body is consumed to Ashes, and these are put into a gilded Urn; and after being hung up in the House for some Time, the Urn is interred with great Solemnity.

To the North of *Japan* lies the Land of *Jesso*; but whether these two Countries join to one another is not yet known. We are but very little acquainted with the Land of *Jesso*; the most we know is, that the Natives are neither so cruel nor deformed as they were declared to be by the *Dutch*, who discovered it in 1643. Some think that *Jesso* joins to *America*, affirming that the Natives of those several Parts resemble one another. The Persons in question also imagined, that *America* was peopled that Way, but to this many Objections may be raised. We are told that a *French* Soldier in the Expedition of Mr. de *Sale*, and who, after that Commander's death, advanced as far as *Acaanibas*, to the West of *Canada*, declared that those People informed him, that they exchange their Gold for Iron with a Nation situated twelve Days Journey Westward; and he supposed this Nation to be the *Japanese*. Still this is but Conjecture. However, thus much seems agreed, that *Tartary* or *Jesso* extend so far Northward, that no Ships have ever been able to sail beyond them; and 'tis thought never will, by reason of the Obstacles which seem insurmountable. About 1652, the *Dutch East-India* Company sent to discover the North-east Passage; it being imagined that Ships might pass through the Gulph of *Anian* to the *Tartarian* Sea. In 1652 and 1653, some Persons sent out by them arriving upon the Coast of *Jesso*,

proper. The *Cbineze* have given me a Draught of the Entrance of the River *Nangasak*, which is here annexed.

By the Way, *Nimpo* is one of those Ports which the Emperor of *China* has opened to Foreigners. The *Europeans* are not yet come thither; the *English* casting Anchor at *Chusan* *, an Island lying to the North-east, eighteen or twenty Leagues from *Nimpo*. Their first Arrival there was occasioned by their not being able to find the Course to *Nimpo*, among the many Islands lying on that Coast. From that Time the *Mandarins* of *Chusan*, which is an exceeding good Port, but not very convenient for Traffic, procured Orders from Court, to keep them there. I resided with them in that Factory, from the End of *January* to the first of *March* last (1703,) when we set sail for *England*.

Mr. *Catchpole*, their chief Agent in all the Ports of *China*, would not permit me to lodge any where but at his House; he saying, jocosely, that the *Mandarins* had delivered me into his Hands. Indeed, the *Mandarin* of the Customs, my Friend, spoke to him for that Purpose, when I went to *Chusan*. I must observe, concerning the *English* settled there, that their Behaviour does Honour to themselves, and to all the *Europeans*. The Monies they spend, and the Presents they bestow on the *Mandarins* (it being necessary to be liberal on some Occasions) has gained them very great Reputation †. On the other

in the 50th Degree of North Latitude, came into a narrow Sea, the opposite Shore of which they called *Company's Land*, but sailed no farther. Notwithstanding these Discoveries, 'tis not yet known whether *Jesso* be a Part of *Tartary*; and as to finding a Passage to the North east, all Thoughts of it are now laid aside.

* The *French* write it *Tickou-chan*: How different from *Chusan*, the Name by which it is called in *Moll's Maps*!

† I believe it may be justly observed, that no Nation are more liberal of their Money, in foreign Countries, than the *English*; a Circumstance I myself observed when in *France*.

Possibly

other Hand, the Coolness and Temper with which they carry on their Traffic, wins them the Esteem of all Persons who have any Concerns with them. They are very sensible that Passion and Anger have no Effect upon the *Chineze*, nor a hasty and snappish Way of Dealing. The only Method for a Man to gain their Favour, is to set forth his Reasons in the coolest Manner; the *Chineze* being of such a Disposition, as to despise the most rational Arguments if delivered with Anger. The *English* Servants and Sailors are modest and reserved; and did not give the least Cause for Complaint. As I seemed surprized at this, they told me, that the *East-India* Company had ordered them, not to regard so much their pecuniary Interest, as their Behaviour, which they desired might be such as would reflect an Honour on their Country, and ingratiate them with the *Chineze* *.

Whilst our Missionaries were settling in *Cbekiam* and *Kiamsi* †, Father *Hervieu* was building new Churches in *Huquam*, a Province situated almost in the Center of *China*.

You possibly will wonder, reverend Father, that I have not writ to you concerning our Settlement in *Canton*. It consists only of one House, which Father *Visdelou* and myself purchased ten Years since, for lodging our Missionaries, and the other Succours sent us from *Europe*. Father *Bouvet* resided in it two Months, when the Emperor sent him to *France*.

Possibly some of our Countrymen would deserve more Applause, if they were better Oeconomists, or laid out their Money in a more graceful Manner. This is spoke only of many of our Gentlemen who travel; for as to our Merchants, none, I believe, act with greater Prudence.

* I believe most of my Readers will be pleased with the Impartiality and Politeness of the Father on this Occasion, a Conduct worthy the Imitation of all Travellers.

† Here I omitted many Particulars, not judging them important enough.

He

He had the Happiness to baptize nine or ten Persons in that City; but I was not so successful, when I went thither in order to go on board the *Amphitrite*. I only completed the Instruction of one of my Servants, and won him over to Christ. He was a young Man, of an exceedingly sweet Disposition. There was something very remarkable in his Conversion. He lived in *Nankin* when the Emperor went to that City, at the Beginning of the Year 1699. Father *Gerbillion*, who was come thither, took him into his Service, at the Desire of his Relations, and carried him to *Peking*, where I hired him, to accompany me as far as *Canton*. He already knew his Prayers, and the several Particulars necessary for such as would become Converts, but still he delayed to turn *Christian*. During our Journey, I often observed, how absolutely necessary it was that he should save his Soul; and this I did both privately, and before his *Christian* Companions, who made the like Exhortations. He allowed that all we said was true, but yet could not come to a Resolution. *What would my Relations say to it?* replied he, one Day, as I was urgent with him: *None of them are Christians; consequently I should be the first Convert of our Family, a Thing I can never think of.* I answered: *Should the Emperor create you a Mandarin, would you refuse that Honour, because none of your Relations had ever been raised to it? On the contrary, would it not reflect the highest Honour on you, to be the first Mandarin of your Family; and would not your Relations value you the more on that Account? The Case is directly parallel: You'll be the first Christian of your Family; and by winning over your Relations to our Religion, they will be obliged to you for their Salvation. What can you do better? Will not Heaven be exceedingly gracious to you by such a Conversion?* As all my Arguments made no Impression on him, I imagined he concealed his real Sentiments from me, and there-

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fore ordered a Catechist to sift, and if possible, know what it was that checked him. The *Chineze* speak freely to one another; and mutually communicate their Pains and their most secret Thoughts. The young Man therefore owned frankly to his Countryman, that his Relations often performed the Ceremony of honouring their Ancestors: *Now should I refuse to join with them on these Occasions they would turn me out of Doors; and perhaps inform against me to the Mandarins, as one who is wanting in the Respect and Gratitude due to Parents. This is the Reason why I cannot possibly become a Christian.*

But who told you, replied the Catechist, *that you may not assist at these Ceremonies, after your Conversion? I myself, by God's Grace, am a Christian, and I assist at those Ceremonies when necessarily obliged to it. The Christian Religion forbids us only to ask or expect Favours or Blessings from our deceased Parents; to believe that it is in their Power to do us any, or that they are present in the Picture; to suppose that they come to hear our Prayers, or to receive our Gifts. It also will not permit our burning Paper-money, or pouring on the Ground the Wine which we offer to them. But it does not forbid our owning the Obligations which we have to them, for our Birth and Education; nor thanking them for it, by falling prostrate before the Picture on which their Names are writ, and by offering them our Possessions*.*

If

* Notwithstanding what is here asserted by Father de Fontaney, yet the Jesuits are said to hold some Opinions on this Head, contrary to what is asserted by our Jesuit. In 1700, several Divines of the Faculty of *Paris*, condemned the following Propositions (among others) laid down by the Jesuits, relating to the Ceremonies and Worship of the *Chineze*, as false, erroneous, rash, scandalous, &c. contrary to the Word of God, and pernicious in Practice. These Maxims of the Jesuits are as follow.

Christians may lawfully either perform, assist, or be present at those Sacrifices or Oblations, which the learned *Chineze* and Scholars make to their deceased Ancestors, in the Places and Tem-

ples,

If I may be allowed, says the young Man, to go with my Parents, and fall prostrate before the Images of my

ples, called in their Language *Chung Miao*, or *Chu tang*; and also be Partakers of those Oblations.

The Ceremonies used in these Oblations, and Sacrifices, prescribed by the Rituals of the Empire, established by Law, approved by the Authority of Authors, and confirmed by the Custom of the People, are Ceremonies merely Civil and Political, and therefore they may be permitted and tolerated among them.

The *Christians* of *China* may lawfully keep by them, and venerate the Pictures of their Ancestors, wherein are writ, in *Chineze* Characters, *Xin goei*, the *See of the Soul of N. deceased*; and this either in the Temples dedicated to these Ancestors, or in their own private *Chapels* and *Oratories*.

They may also lawfully light Wax-candles, burn Incense before the Pictures of their Ancestors, venerate them by Inclinations, by Genuflexions and Prostrations, by touching the Ground with their Foreheads: They also may offer the Flesh of Beasts, and Fruits; invite the Spirits of the departed, and intreat them to be present at the Ceremonies; and enjoy and make use of the Offerings. Lastly, they may hope for Good and Prosperity from them, which the Master of the Ceremonies, in their Name, promises and foretells to all those who procured the Sacrifice, or were present at it, as the Rituals of the *Chineze* prescribe.

The *Christians* may observe and perform the Ceremonies which the *Pagan Chineze* observe before dead Bodies, at their Exequies and Funerals, and at their Tombs, according to the Custom and Laws prescribed by the Rituals of those Infidels.

The *Christian* Missionaries may tolerate the Worship and Honours which the *Pagan Chineze* pay to their Ancestors in their Temples, or private Oratories, according to the Rituals, Edicts of the Emperors, and public Use; neither are they obliged to deter such People from the Sacraments who fall into those Superstitions, or deny Baptism to those who positively refuse to renounce or abstain from those Ceremonies. See *the new Gospel of the Jesuits, compared with the old one of Jesus Christ*, p. 108, 109. London, 1708, 8vo.

How different are these Maxims from those laid down by Father de Fontaney! The Theory and Practice of many of these learned Fathers differ so widely, that one would be apt to approve of the Character given of them by one of their Enemies, a *Frenchman*. "These good Fathers (says he) who are no less Men than we, but vastly learned and sagacious, have formed to themselves a commodious System of Morality; a peculiar Religion, including an occult Knowledge (to them de-

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my Ancestors, I have no further Difficulties to struggle with, and will turn Christian this Instant. The Catechist brought him to me two Days after, telling me the Frame of Mind he was in. The young Man begged my Pardon for having so long resisted the celestial Grace, and besought me to baptize him; declaring, that neither himself, nor his Relations, expected any Blessings from their Ancestors, in paying them the accustomed Honours. I did not think it proper to exclude a Man, who had so lively a Faith, from the Kingdom of Heaven.

Tho' there are seven Churches in Canton; one of *Portuguese* Jesuits, the first and most antient; two of *Franciscan* Fathers; two of the Clergy of foreign Missions; one of *Augustin* Fathers, with ours, and a Missionary or two belonging to each; yet only a few Conversions are wrought: And 'tis much the same with respect to the other Ports visited by the *European* Ships: But 'tis otherwise with regard to the Cities and Towns situated in the inland Parts of *China*, where Conversions are much more frequent; the Missionaries winning over, in a short Time, great Numbers of People. The chief Reason why so few Persons turn *Christians* in the Ports, is, the immoral Life which the *Europeans* lead, the Natives arguing, among themselves, thus: *The Europeans, tho' Christians, are not therefore chaster, more sober, or more reserved than we; nor are less choleric or passionate.*

After giving you an Account of the State of our Missions, I know not whether it will be very necessary to relate the Adventures of the *Amphitrite*,

“lightful) whereby they are freed from the Anxiety and Remorse with which tender Consciences are tortured. By this Means these Jesuits enjoy calm and undisturbed the choicest Blessings of Providence; their only Care being directed to their Exterior, which is composed of Hypocrisy, and such a specious Devotion as strongly affects the Eye and Mind of those who are not acquainted with them”.

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in its second Voyage to *Cbina*. Perhaps you have already been entertained on this Head, by the Fathers, my Companions in this Voyage: 'Tis scarce possible for one Person to remark every Thing that passes in a Ship, especially during Storms. I am persuaded that nothing observed by me, will contradict what has been related by others; but I, perhaps, may add some considerable Particulars, which myself only could know, to their Narratives.

The *Amphitrite* sailed from Port *Lewis* the 7th of *March*, 1701, commanded by Mr. *de la Rigaudiere*, whom we loved and esteemed because of his Abilities, his Zeal for the Interest of the *French East-India Company*; and his great Care, heightened by a most affable Deportment. His Lieutenants were Messieurs *Horry* and *la Touche Bouvet*; and his Ensigns, Mr. *de Beaulieu* and Chevalier *de la Rigaudiere*. Mr. *Fitzgerald* came to *Cbina* as first Director of the Company; next to whom were Messieurs *Peccheberti*, *France* and *Martineau*. I also was returning thither with eight Missionaries of our Society, who panted only for an Opportunity of labouring for the Glory of God. Piety triumphed in every Part of the Ship. It must be confessed, that the Behaviour of our Countrymen, on these Occasions, is greatly to be commended. The Ship's Company used to go regularly to Prayers Morning and Evening, and hear Mass every Day, whenever the Weather permitted. After Supper they chaunted the Litanies; and assembled, in Crouds, to say over the Beads. On *Sundays* and the chief Festivals they heard Vespers; then followed a Sermon, on which Occasions they frequently confessed themselves, and received the Sacrament. In the Course of our Voyage, I attended on three or four Persons, who seemed to be of the Number of the Elect, till they died. I was told,

that

that the Life which some of them had led, did not seem to promise so *Christian* an End; and that it was very happy for them to have near them, in their expiring Moments, some pious Persons, who never left them. This was what their Friends said; and all were thereby sensible, how advantageous it is for *Christians* to meet with such Succours, at a Time when they are going to launch into Eternity.

Our Voyage was very successful till we came within a hundred Leagues of *China*. 'Twas there that God awaited us, in order to call such as still lived in their Sins, to a sincere Repentance; and to show that the good Success of Voyages depends solely on Heaven. 'Twas on the 29th of *July*, at five in the Morning, that our Mizen-mast and Bow-sprit were carried into the Sea. Thirteen Sailors who were upon the Yards fell into it at the same Time. Three of them were drowned, and the rest taken up. The Crew ran to save the Main-mast; but as it was no longer supported by the Masts to which it is fastned, the Storm, and the violent rouling of the Sea, shook it to such a Degree, that about Ten in the Morning it began to totter. We then gave ourselves over for lost; the Mast in question, standing between four Pumps, about two Foot distance one from the other. These Pumps reach to the Bottom of the Hold, so that when the Mast falls upon them, it drives them down; on which Occasions the Ship, by the Violence of the Blow, opens wide, and is swallowed up in an Instant. But this was not the only way by which its Fall might sink us; we being afraid that the Weight of the Mast, if it should break away in this manner, would beat part of our Ship to Pieces.

The only Remedy, in these sad Disasters, was to implore the Protection of Heaven, which all did accordingly. We then besought the Blessed Virgin

to

to interceed for us; and made a Vow to carry, in the first of her Churches we should come to in *France*, a Picture representing our Shipwreck. We likewise address'd ourselves to *St. Francis Xavier*, Apostle of *India* and Patron of those Seas, on which he had been buffeted by the like Storms *. Heaven, who

* The Jesuits are most extravagantly lavish of their Encomiums on their great Saints, *Francis Xavier*, and *Ignatius Loyola*. Some of their Panegyrics are not a little far-fetched, of which the following seems a remarkable Instance, because told us by a Writer of the Society famous for the Delicacy and Justness of his Taste. The Writer I mean, is Father *Boubours*, who, in his Dialogues, entitled *Maniere de bien penser dans les ouvrages d'esprit*, has the following Words.

Have you heard (says *Philanthus*) the Thought of a great Prince (*Condé*;) with Regard to the new Lives of *St. Ignatius*, and *St. Xavier*, by which his Highness would point out the Character of these two Apostolical Men? *St. Ignatius*, said he one Day, is *Cæsar*, whose Actions were ever accompanied by Reason; but *St. Xavier* is *Alexander*, who is sometimes hurried along by his Courage. The Prince you speak of, (replied *Eudoxus*) was one of those extraordinary Personages, in whom Genius, Learning and Valour are equally conspicuous. His Judgment on all Occasions was admirable; and he might give what Rank he pleased to *Cæsar* and *Alexander*, as he knew them perfectly; expressed their Characters in his own Person; and was himself said to be a greater Captain than *Cæsar*, and no less a Soldier than *Alexander*.

After all, (said *Philanthus*) I am in doubt whether the Comparison be just, and I don't know if it be formed agreeably to the Rules of *Aristotle*; for what Relation does a Saint bear to a Conqueror? Are they of the same Genus?

There is a much greater Affinity (says *Eudoxus*) between the two Saints and the two Heroes in question, than perhaps appears at first Sight. *St. Ignatius* was, before his Conversion, a Soldier, renowned for his warlike Exploits. At the Time that he abandoned all secular Things, he preserved his martial Ideas; he representing to himself, the Things of God under the martial Images with which his Imagination was filled; and 'twas in meditating on the two Standards, as he himself expresses it, that he drew the Plan of his Order. 'Twas in the same Spirit that he gave it a military Name, by calling it the Company of *Jesus*; and undertook, in Conjunction with his Disciples, to combat Error and Vice; to abolish, on every Side, *Satan's* Empire; and, to extend that of *Christ* to the very Extremitics of the Earth. Such

who saw our Affliction, was so indulgent as to hear our Prayers; the Main-mast falling gently between

is the remote Comparison between *Ignatius* and a conquering Hero; the near Affinity is this. *Ignatius* like *Cæsar* was master of the most consummate Wisdom, which presided over all his Steps, so that he did not form the most inconsiderable Action without deep Reflection; his Zeal being ever directed by Prudence, and aiming more at Solidity than vain Splendor; using the utmost Precautions in all Affairs of a delicate and important Nature; and never failing to extricate himself from such as were most difficult.

With Regard to *St. Xavier*, as he enlisted himself under the Banner of *Ignatius*, and achieved so many Evangelical Victories in *India*, he may very justly be compared to the Conqueror of *Asia*: Both followed the Impulse by which they were fired, without being intimidated either by the Difficulties of the Enterprizes, the Greatness of the Dangers, or the various Toils, which are inseparable from the Execution of mighty Designs. But both were sometimes borne along by the Impetuosity of their Courage, and almost proceeded beyond the Limits of Heroic Virtue. The Prince of *Conde's* Thought is therefore just; and all such Reflections are noble, because the Comparison on which they are grounded is so. See *Father Bouhours's Maniere, &c. p. 132, & seq. Amsterdam 1705, 12mo.* The Father might have added another Characteristic, which would perhaps have made the Comparison much more just, viz. that both *Alexander* and *St. Francis Xavier*, ran about the World like two Madmen, making Conquests, merely to gratify their own Caprice, to the Infelicity and sometimes Destruction of the Nations thus infested, many of whom, before their Arrival, were happy,

Father Bouhours supposes the two Heroes of his Order to be prompted, in all their Enterprizes, by no other Spirit than that of a Love for the Souls of Men. Let us now hear an Enemy, I mean *O'dham*, who introduces *Ignatius Loyola*, thus delivering his last Will to his Brethren.

Go on, ye mighty Champions of our Cause,
Maintain our Party, and subdue our Foes:
Kill Heresy, that rank and poisonous Weed,
Which threatens now the Church to overspread.
Fire *Calvin* and his Nest of Upiarts out,
Who tread our sacred Mitre under Foot;
Stray'd *Germany* reduce; let it no more
Th' incestuous Monk * of *Wirtemberg* adore:

* *Luther.*

two Pumps, without doing the least Damage to any Part of the Ship.

But this Danger, which took up all our Thoughts because it was the first, was not the greatest. The Storm was grown furious, and the angry Ocean swelled Mountains high. Our Ship, being now no longer supported by her Masts, became the Sport of the Winds; she was covered by the Waves, which beat upon her with so much Violence, that we expected every Moment to be swallowed up. And now the whole Ship's Company began to prepare for Death, by making general Confessions. They had not an Opportunity of employing much Time on this Occasion; but declared what was necessary, and their Grief seemed sincere. But thrice happy those who thought of their Conversion, before they were exposed to this Danger!

Possibly, reverend Father, you may enquire what Frame of Mind our Missionaries were in on this sad Occasion. I won't say that we were inspirited with the Courage of St. *Francis Xavier*, who besought God to extricate him from one Danger, only that he might be plunged into greater; merely for his Glory: I yet can affirm, that we were not for-

Make stubborn *England* once more stoop its Crown,
And Fealty to our Priestly Sovereign own;
Regain our Churches Rights; the Island * clear
From all remaining Dregs of *Wickliff* there.
Plot, enterprize, contrive, endeavour: Spare
No Toil, nor Pains; no Death nor Danger fear.
Restless your Aims pursue; let no Defeat
Your sprightly Courage and Attempts rebase,
But urge to fresh and bolder, ne'er to end,
Till the whole World to our great Caliph † bend.
Till he through every Nation, every where
Bear Sway, and reign as absolute as here:
Till *Rome*, without Controul and Contest, be
The universal, ghostly Monarchy.

Sat, r III. pag. 41, 42.

* *Great-Britain.*

† The Pope.

ry we had left our Native Country; and none of us discovered the least Fear. Nay some of my Brethren, after having heard all the Confessions, came into my Cabin, at a Time when the Storm was most furious, where addressing themselves with an Air of Joy, as Persons who had not a Wish to form: *We are come,* said they, *to bid you farewell, and to thank you for having brought us thus far. We beg Forgiveness for the Trouble we have given you, and the ill Example we have set. We are contented, and recommend ourselves to your Prayers* *. This Compliment, which was quite

* I am apt to think that the Missionaries were not such perfect Stoicks as our Traveller represents them. Religion, no Doubt, has the Power to calm the Soul on a multitude of Occasions; but few or none, I believe, can discover Emotions of Joy, in such imminent Danger, and with so horrid a Face of Things round them.

How differently did the Roman Satyrift think on this Occasion.

*Illi robur & æs triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus; nec timuit præcipitem Africum
Decertantem aquilonibus,
Nec tristes Hyadas, nec rabiem Noti;
Quo non arbiter Adriæ
Major, tollere seu ponere vult freta.
Quem mortis timuit gradum,
Qui secis oculis monstra natantia,
Qui vidit mare turgidum, &
Infames scopulos Acroceraunia?*

That is,

“ Sure he, who first the Passage try’d,
“ In hardn’d Oak his Heart did hide,
“ And Ribs of Iron arm’d his Side.
“ Or his, at least, in hollow Wood,
“ Who tempted first the briny Flood:
“ Nor fear’d the Winds contending roar,
“ Nor Billows beating on the Shore;
“ Nor *Hyades* portending Rain;
“ Nor all the Tyrants of the Main.

P 2

“ What

quite unexpected, drew Tears from me. I answered; *We have loved one another for God's sake in this World; let us go, if it be his blessed Will, and love one another, in him, to all Eternity.* We continued praying the rest of the Day. At Midnight we said the Litanies of the Saints, of the blessed Virgin, of St. *Francis Xavier*, and those appointed for Persons at Sea; for what will not Men do, in these sad Moments, to obtain Help and Protection from Heaven?

The Storm ceased in the Morning, and we afterwards were favoured with a Calm for two Days, during which our Crew put up Jury-Masts, to finish, if possible, our Voyage. I have been since told, by Persons perfectly well acquainted with the Seas of *China*, that the Season of these furious Winds never begin before *July* 20th, and seldom lasted beyond the 4th of *October*. That during all this Interval, the Crew ought to keep a strict Eye; and, the Moment they come within an hundred or two hundred Leagues of *China*, take down their Top-masts, and not leave their Long-boat or Canoo in the Sea; because, as the Storm generally comes on a sudden and unexpectedly, it would be impossible for them to take them into the Ship afterwards. *'Tis better,*

“ What Form of Death could him affright,
 “ Who, unconcerned, with stedfast Sight,
 “ Could view the Surges mounting steep,
 “ And Monsters rolling in the Deep;
 “ Could thro’ the Ranks of Ruin go,
 “ With Storms above, and Rocks below.

DRYDEN.

The Odes and Satyrs of Horace, by several Hands. Page 8, London 1715, 12mo.

How natural is the Picture given here by *Horace*; and how unnatural that of our ingenious Jesuit, who, had he but just glanced at the uncommon Courage of his Companions, might have been believed by some Persons; but, by flourishing thus largely upon it, he loses his Credit with all; at least with all, except a few Enthusiasts.

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said they, for People to arrive two or three Days later, by carrying less Sail; than to run the hazard of losing their Lives, by crowding all the Sail possible, in order to get sooner at their intended Port.

The 5th of August we came near to the Islands of Macao, which we should have doubled that very Day, had the Wind been favourable; but it chopp'd about at Night, and was contrary next Day. Mr. de la Rigaudiere, who did not think us safe in the Place where we then were, was for speaking to a Portuguese Ship, which cast Anchor within a quarter of a League of us, and was going up among these Islands. We wanted to know whether there was any Road, in those Parts, for us to lie secure; and to desire him to lend us a Pilot, to conduct us to it. However, the Portuguese, though they call themselves Friends, would not permit our Canoo to come near them. In vain our Officer cried aloud, that he was a Frenchman; that he was alone; and was come to enquire whether they knew of any secure Place about these Islands: they made Signals to him Sword in Hand to go back, and would not give him a Word of Answer. Our Ship's Company were highly offended at this unexpected Treatment, which was the more cruel, as there were several Places in those Islands, where we might have laid safe. Had we known but one, we should have reached Canton in seven or eight Days, whereby we should have gained a Year, and escaped all the Dangers we afterwards were forced to encounter.

On the 7th of August, at eight in the Morning, there arose a second Storm, as violent but more dangerous than the first; because we were near the Coasts, and our Masts and Sails were too weak to help forward the Ship. The Wind blowing East, we were obliged to steer towards the Island of Sanchan, which was ten or twelve Leagues to the West of us. Mr. de la Rigaudiere was forced to exert

his utmost Skill on this Occasion. One of our Sails burst; a Top-mast came by the Board; every Moment there happened some new Disaster, which the Crew repaired with all possible speed. In fine, at Sun-set we entered a Bay, where we were sheltered from the East Wind; but being afraid, in this Place, of the South Wind, as this would have thrown us upon the Coast; we steered two Days after to the West of the Island, in sight of St. *Francis Xavier's* Sepulchre, where the Jesuits of *Macao* had built, the Year before, a small Chapel which we spied in a Nook, two Leagues from the Place where we cast Anchor.

I shall not mention, reverend Father, the Consolation we felt, amid all these Disasters, to find ourselves so near that blessed Spot. We sung *Te Deum*, and fired all the Cannon. Each of us called to mind how that great Saint had extricated the *Amphitrite* from the Shoals of *Parcel*, wherein she was entangled, as it were, in her first Voyage; and we did not doubt but we now owed our Preservation to him. As the Ship had lost all her Masts, myself and some others set out immediately for *Canton*, to procure others. I had the Happiness, as I past by the Saint's Chapel, to say Mass in it; to kiss, for the first Time, the Earth which had received his precious Body; and to offer myself to Heaven, in order to begin again my Mission, in that very Place where a Period had been put to his. I now thought of my Companions whom I had left on Board, to console the Ship's Company. The Moment I got to *Canton*, I sent them a Galley well furnished with Oars, which was to be at their Command, whenever they desired to visit the Sepulchre of the Holy Apostle. They informed me by Letter that nothing could be more agreeable to them; that they went daily to the Chapel to say Mass; that the Officers and Sailors accompanied them in their

Turn;

Turn; that all had received the Sacrament there, and some of them more than once. This was a short Pilgrimage; and every Person undertook it with high Satisfaction, during the twenty Days that the Ship lay off the Island of *Sanchan*.

The Masts which we brought from *Canton* were not big enough, but they were the best that could then be found in the whole Country. We were a Fortnight in advancing only seven or eight Leagues, occasioned by the strong Rapidity of the Currents. The Coasting-Pilots were of Opinion, that it would be best for us to cast Anchor under an Island called *Nioo-co*, in a Road that was safe enough; they affirming that the westerly Winds never fail to blow in *September*; and that a Western Gale would spring up, and carry us to the Place whither we were bound. A favourable Wind, during only seven or eight Hours, would have enabled us to double the Islands of *Macao*, and reach the Mouth of the River of *Canton*, whence the Tide would have carried us very easily quite up to the City.

Accordingly it blew Westerly, and we made two or three Leagues, but the Wind changed on a sudden at Sun-set, when the East and North-East sprung up again with so much Fury, that so dreadful a Storm was never known. Mr. *de la Rigaudiere* attempted, but in vain, to get into his first Shelter under the Island of *Sanchan*. He lost his Sheet-Anchors, and was forced to abandon his Long-Boat and Canoo. The Night was so exceedingly dark that we could see nothing; the Rain pouring down in a dreadful manner, and the Wind roaring horribly. The Yards, Sails, and Masts broke to Pieces one after another. 'Twas then we thought ourselves in greater Danger than ever, and that we were going to the Bottom. Fathers *de Tartre* and *Contancin*, whom I had left on Board the Ship, when I returned to *Canton* a second Time, with my Companions, heard

the Confessions of the whole Ship's Company. 'Twas the general Opinion, the Instant we saw Day-break, that it would be proper for us to run the Ship a-ground, to save our Lives. We thought ourselves very fortunate, in having an Opportunity of running behind a small Island, which sheltered it a little from the Wind. We found two Days after, that it is called *Fan-ki-chan*, being five Leagues from a City called *Teen-pa* *: That we had run above fifty Leagues in a single Night and Morning, without Sails; and passed between several Islands without seeing one of them.

A Fortnight after another Wind, which we may call a third Storm, rose in this Place. The *Mandarins* of *Teen-pa* have since told me, that they went upon a Hill, to see whether our Ship would not be blown out of the Road; but by good Fortune the Anchor, which was the only one left, held her tight.

I had told Mr. *de la Rigaudiere*, that in case he did not reach *Canton* before the first of *October*, I would leave it that Day, with the Presents designed for the Emperor, in order to get to *Peking* as soon as possible. Accordingly I set out from *Canton* with two Gallies, accompanied by Father *Porquet*. I went directly to *Niou-co*, but did not find the *Amphitrite* there, she having been forced from thence, ever since the 29th of *September*. As no Person knew what Course the Ship had taken, she having been drove away in the Night by the Violence of the Storm, I sought for her in all the Islands thereabouts. I went to *Sanchan*, searched the whole Coast, and sailed as far as *Macao*. In fine, after roving about these Seas twenty-five Days, during which I was often exposed to Dangers, I reached *Canton*, where I found Letters directed to me, from the

* *Tien pé*, in French.

chief Mandarin of *Teen-pa*, importing that the *Amphitrite* was come into his Neighbourhood, and that he would treat the *French* with all possible Civility. He wrote the like Letters to the *Tsonto*, who communicated them to me immediately.

I set out again with Fathers *Porquet* and *Hervieu*. The latter was come to serve as Chaplain, and to relieve Fathers *de Tartre* and *Contancin*. I could not refrain from Tears, at my seeing the poor Ship, which had been so often buffeted by the Winds, and so powerfully protected by Heaven. Immediately upon our Arrival there, we received two fine Masts, which the *Tsonto* had presented to us; they having been taken out of a large Ship of *Siam*, that had been cast away on the Coasts of *China*, in our first Storm on the 29th of *July*; and he had caused them to be brought us above sixty Leagues, they being dragged along the Coast by Boats and Gallies, with prodigious Trouble, and at a considerable Expence:

I exerted myself still farther, for the Preservation of the Ship, which was daily in Danger of being lost, whilst she lay under *Fan-ki-chan*; and sought for a Harbour in which she might lie during Winter. One called *Quoan-cheu-voan*, about thirty Leagues to the West of *Teen-pa*, had been pointed out to us; however, before we went thither, we thought it would be most prudent to go and view the Port ourselves, in order to see whether it was as secure as was reported, and not rely too much on the *Chineze*; it being necessary for our People to learn the Course, and take the Soundings. The *Mandarins* whom I address'd for this Purpose, permitted our Pilots to go and view the Harbour in question; and gave them Persons to conduct them to it.

In fine, as the Directors had neither Barges nor Boats, to convey the Monies and Effects belonging to the Company to *Canton*, I lent them my two Gallies, and returned by Land with the Emperor's Presents.

Presents. I brought back with me Father *Hervieu*, having been obliged to leave Father *Contancin* on Board the *Amphitrite*, as he had requested this so very earnestly. He had continued, fearless and unmoved, during the four Storms above described; an Intrepidity with which Heaven only could inspire him.

As soon as Mr. *de la Rigaudiere* arrived in *Quoan-cheu-voan*, he wrote me several very obliging Letters. “ ’Tis now, said he, reverend Father, that
 “ my Ship’s Company and myself owe our Lives
 “ to you, for having procured us Mafts and a secure Harbour. This, together with the Trouble you are pleased to take, and in which your
 “ reverend Brethren are so good as to share, cannot be repaid by Men; Heaven only can reward
 “ you for it. Our Ship lies safe in this Port; and we
 “ already feel the happy Effects of your Friendship.
 “ The several *Mandarins* in the Neighbourhood
 “ have visited us, and offered us all the Service in
 “ their Power. They have ordered Gallies to attend, for the ready Conveyance of our Goods.
 “ An universal Joy is diffused through our Ship’s
 “ Company. We purchase a large Fowl for a
 “ Penny *, an Ox for four Livres, Three and Sixpence, *English*, and all other Provisions in Proportion. Finally, Providence, after our various
 “ Toils and Sufferings, has at last brought us to
 “ good Winter-Quarters, where we want for nothing. Father *Contancin*’s Zeal increases every
 “ Day. Be assured that I do what I can to preserve
 “ his Health. He did not come to *China*, to wear
 “ himself out in the Service of the *Amphitrite*, but
 “ was designed for much greater Purposes.”

Some Days after, Father *Contancin* wrote to me in much the same Terms, but more at large. “ Mr. *de la Rigaudiere*, (says he,) returned immediately

* A Half-Penny, *English* Money.

“ after you had left *Teen-pa*. The next Day, Nov.
 “ 15, he put on Board the Masts given us by the
 “ *Tfonto*; together with Water, Wood; the sick
 “ Men, and the Sheds built for them in the Island;
 “ so that about Ten in the Evening, we hoisted Sail
 “ in a beautiful Moon-shine, with a Wind very
 “ suitable to our new Masts. Mr. *de la Rigaudiere* took
 “ Advantage of this favourable Opportunity; by
 “ Sun-rise, we came in sight of the wished for
 “ Port, though four or five and twenty Leagues
 “ from the Place where we came from. The
 “ *Chineze* Pilot of *Teen-pa*, steered us very skilfully
 “ and happily. As the Wind was fallen, and the
 “ Tide ran against us, we did not get in till Three.
 “ Ships pass between two Banks of Sand, which
 “ run parallel, a considerable way into the Sea,
 “ and form a Canal above a League over. At the
 “ Entrance of the Canal, we find only five, six or
 “ seven Fathom Water; but the nearer we ap-
 “ proach the Harbour, the Soundings are deeper.
 “ Mr. *Horry* went before us, in a Canoe, with the
 “ Sounding-line. To conclude, we got in without
 “ any Difficulty, the Soundings being commonly
 “ ten Fathom. We are now within a sort of
 “ Basin, in eight Fathom Water, and within Mus-
 “ ket-shot of the Shore. The Land surrounds us
 “ on every side, so that the Sick, who were con-
 “ fined to their Cabins when we came in, did not
 “ know what Course we had taken to enter it.
 “ The Instant we cast Anchor, Mr. *de la Rigau-*
 “ *dere* ordered *Te Deum* to be sung, to thank Heaven
 “ for conducting us to a Place of Safety; and, next
 “ Day, we said Mass on the same Account. We
 “ live here as calm and undisturbed, as we could
 “ do in a House on Shore. We have not yet felt
 “ the least Motion in the Ship; and nothing but
 “ the most furious Storm from Sea, could annoy
 “ us in the Harbour where we now lie; for which
 “ Reason

“ Reason we have landed all our Masts and Yards,
 “ and unloaded the Ship. Hence it appears that our
 “ Captain did every Thing in his Power. We
 “ beseech you, reverend Father, to compleat what
 “ is wanting; and to order Matters so, that the
 “ *Chineze* may furnish us with the necessary Pro-
 “ visions, upon our paying for them; and that the
 “ *Mandarins* may not only forbear molesting, but
 “ even assist us whenever it may be necessary. Mr.
 “ *de la Rigaudiere* is determined, on the other Hand,
 “ to keep a watchful Eye over the Behaviour of all
 “ his Ship’s-Company; and to prevent their do-
 “ ing any Thing which may offend the *Chineze*.

“ On *Saturday* Evening, (says he, in another
 “ Letter) a Man belonging to the *Mandarin* of
 “ *Oo-chuen* *, came and said, that his Master was
 “ coming to assure us, how well pleased he was at
 “ our Arrival. Accordingly he advanced, attended
 “ by five Gallies, and visited us, in Ceremony, he
 “ wearing the great Collar; so that our Sailors took
 “ him for a *Christian*, with a great Pair of Beads
 “ about his Neck. He then gave us the strongest
 “ Assurances of his Friendship and Esteem; pro-
 “ mising us all the Service in his Power; and
 “ offering to leave some of his Attendants, to ac-
 “ company us whithersoever we might please to
 “ go. He was urgent with me to assure you, that
 “ we should be well satisfied with his Treatment
 “ of us. His Name is *Chen-lao-ye*, and he signs
 “ *Chen-loong* †, in his Letters, when he visits us
 “ Himself, and the three *Mandarins* in his Com-
 “ pany were treated very handsomely at Dinner.
 “ They were pleased with our manner of eating,
 “ and highly approved our Liquors. About
 “ three he returned to his Galley, when we salut-
 “ ed him with three Guns, which terrified the *Chi-*

* In French, *Ou-tcheuen*.

† In French, *Tchen-loung*.

“ *neze* who accompanied him; and indeed the
 “ Powder was very good. A quarter of an Hour
 “ after, Mr. *de la Rigaudiere* and I, went and paid
 “ him a Visit, we being saluted at our Arrival,
 “ with three Guns, and the same Number at our
 “ going away. We then made him our Present.
 “ He went away about Nine in the Evening, on
 “ which Occasion we saluted his Galley with three
 “ more Guns. By the Way, ’twill be a Pleasure
 “ to you to be informed, that we enjoy an Abun-
 “ dance of all Things here, which, very probably
 “ is owing to your Care. We pay but four Livres
 “ for an Ox, a Penny for twelve Eggs, and the
 “ same Price for a Fowl, whence you will suppose
 “ that the Crew fare deliciously. We are allowed
 “ full Liberty to shoot and hunt, by which Means
 “ Mr. *de la Rigaudiere’s* Table is often furnished
 “ with Wild-Boars, Stags, Fawns, Partridges and
 “ Snipes. Heaven seems to reward our Ship’s
 “ Company for all the Troubles they have gone
 “ through, by the Pleasures he dispenses to them
 “ in this Place.

Such, reverend Father, is the kind Treatment
 which the *Amphitrite* found in the Port of *Quo-
 an-cheu-voan*, near the River *Sin-men-kiang*, nine
 Leagues from the little City *Oo-ckuen*. During
 this, Father *Contancin* performed his Mission, as
 usual, on Board the Ship; he assisting and com-
 forting very zealously, the Sick; preaching eve-
 ry Sunday to the Sailors, and giving them all
 other spiritual Assistance in his Power. I was per-
 petually advising him to take Care of his Health.
 I forbear to mention several other Missions establi-
 shed by us in *China*. I have received Letters from
 many of our Brethren, in which they are urgent
 with me, to send them to those Missions wherein
 ’tis most probable they will meet with Sufferings.

I would

I would conclude this Letter, (reverend Father) which you probably may think too prolix already, was I not persuaded that I should give you Pleasure, in clearing up a Difficulty or two suggested to me by some worthy Persons, with regard to these Missions, at my last Return to *France*. You wear Silks (said these) in *China*, and never walk a Foot in Towns, but are carried in Chairs. Did the Apostles preach the Gospel after this manner; and is it possible for Persons clothed in Silk, to observe a religious Poverty? According to these Persons, whose Virtue I revere, no one should preach Christ crucified in *China*, except he go bare-footed, and with a Pilgrims Staff in his Hand.

I don't know whether they allow, that Persons may go thus dressed in *China*, and that it will be a Means of bringing over the *Chineze* sooner to our Religion; and yet, this ought to be first determined. *None of us liveth to himself*, says the Apostle*; a Missionary does not come into these Infidel Countries for his own take, but to gain Souls to God; and therefore his several Virtues, his whole Behaviour, ought to be made subservient to this End. St. *John Baptist* wore Sackcloth, and enforced his Preaching with very rigorous Fastings; the reason of which was, these Mortifications made a strong Impression on the *Jews*, who were thereby induced to turn *Christians*. Our Lord, during the Time that he conversed with Men, ever complied more, on those Occasions, with their ordinary Customs. St. *Paul* was all to all Men, by Honour and Dishonour†: He accepting equally of Honours, or submitting to Shame, whenever these advanced his spiritual Labours: *I know*, says he, *both how to be abased, and I know how to abound: every where, and in all Things I am instructed, both to be full and to be hungry, both*

* Rom. xiv. 7.

† 2 Cor. vi. 8.

to abound and to suffer need *. His Virtue did not consist merely in living amidst Contempt and Want; but in bearing inward Infirmities with Patience, when he was afflicted with them: And whenever an Opportunity offered to promote the Cause of Heaven by gentler Methods, he never refused to employ them. This is the Knowledge which Apostolical Men, in Imitation of *St. Paul*, ought to be instructed in; and this they cannot be ignorant of, or neglect in their several Missions, without being one Day called to an Account for the loss of many Souls.

Heavens be praised, our Missionaries in *China* are Brethren to those who go bare-footed, in a Penitential Habit; and keep so strict a Fast in the Missions of *Madura*; and of such as follow, in the Forests of *Canada*, Savages through Snows, where they are oppressed with Cold and Hunger. When we were altogether in *France*; and every one of us was urgent with our Superiors to send us to far distant Missions, the Persons who saw us on those Occasions, did not perceive more Regularity, a greater Contempt of the World, or a stronger Zeal and Fervency in such as were appointed to go to *Canada*, than in those who desired to be sent Missionaries into *China*. It cannot therefore be reasonably objected, that 'tis for Want of Mortification, that the latter don't observe the same outward Austerities in their Mission; in like manner, as 'tis not from Self-love that the Missionaries of *Canada* eat Meat, whilst those of *Madura* never touch any. A Thing which may be good and sufficient in one Country, in order for propagating the Gospel in it, may sometimes be insufficient, or bad, in another †.

Our

* *Phil. iv. 12.*

† Possibly many of these Jesuits may be induced to engage in such Missions, in the view of saving Souls; but it will not, I hope,

Our first Missionaries, at the beginning of their coming to *China*, had a Desire of wearing there, as in other Missions, mean Habits, such as might speak their Disregard of the good Things of this World. I have been often told, particularly by the illustrious *Gregory Lopez*, Bishop of *Basilea*, that Father *Matthew Ricci*, Founder of this Mission, spent many Years in this manner; and lived seven Years with the *Bonzes*, wearing a Dress little different from theirs, and leading a Life of great Poverty. All the *Bonzes* loved him, on Account of the Sweetness of his Temper and Modesty. They honoured his Virtue, taught him the *Chineze* Characters and Language; but all this Time he made no Converts.

hope, be thought uncharitable to suppose, that the several *European* Governments whence they set out, favour their Progress, merely from Political Views; and in order that they may ingratiate themselves with the Natives of the Countries they thus visit, for the sake of Trade, &c. *Oldham* would say, that what our Jesuit offers here by way of Apology for the Compliance of his Brethren, with the Customs of the *Chineze*, is arrant Hypocrisy: he making *Ignatius Loyola* deliver himself as follows.

Think not yourselves t'Austerities confin'd,
Or those strict Rules which other Orders bind:
To *Capuchins*, *Carthusians*, *Cordeliers*,
Leave Penance, meagre Abstinence, and Prayers:
In lousy Rags, let begging Friars lie,
Content on Straw, or Boards to mortify:
Let them with Sackcloth discipline their Skins,
And scourge them for their Madness and their Sins.
Let pining Anchorets in Grotto's starve,
Who from the Liberties of Nature sweive:
Who mak't their chief Religion not to eat;
Place it in Nastiness, and want of Meat:
Live you in Luxury, and pamper'd Ease,
As if whole Nature were you Caterers.
Soft be your Beds, as those which Monarchs Whores
Lie on, or Gouts of Bed-rid Emperors:
Your Wardrobes stor'd with choice of Suits, more dear
Than Cardinals on high Processions wear:
With Dainties load your Board, whose every Dish
May tempt cloy'd Gluttons, or *Vitellius*' wish.

Say: III. pag. 51, 52.

As

As the *European* Sciences were then a Novelty in *China*, certain *Mandarins*, after he had been some Time among them, desired to see him, and were very much pleased on that Occasion, his Behaviour being most respectful and engaging; so that some Persons were so delighted with his Abilities, that they began to entertain a Friendship for him, and accordingly visited him oftner. Being told by him, in Conversation, the principal Motive of his coming, *viz.* to preach in *China*, the Law of God, whose principal Doctrines he explained; they applauded his Design, but advised him to change his manner of Living. *In the Condition you are in*, said they, *few People will listen to you; nor will you be permitted to stay much longer in China. As you are a Man of Learning, live like the Men of that Character among us, and then you'll be allowed Access to all Persons. The Mandarins, who have naturally a Respect for the Literati, will likewise pay you a due Regard. They will permit you to visit them; and the common People seeing you thus honoured, will reverence you, and listen with Joy to your Instructions.* The Father, who had already experienced the Truth of all this, (he being sensible that he made very little Progress, and lost most of his Time) after addressing himself to Heaven, and advising with his Superiors, followed the Advice which these *Mandarins* had given him. This is the reason, said the Bishop of *Basilea*, why the first Missionaries of your Society changed their way of Life; and appeared as the *Literati* in *China*. He praised them for taking this Resolution; and concluded with saying, this is the only true Method that can be employed by your Fathers, if they expect to be permitted to preach and establish the *Christian* Religion in *China*. Fifty Years after, when our Missionaries had converted great Numbers, the *Franciscans* and *Dominicans*, excited by a Desire of winning over Souls to

Christ, went from the *Philippine* Islands to *China*; but whether they did not know the Course we had taken; or flattered themselves that they should succeed better, in Case they wore their religious Habit; they appeared publickly in the Streets, and preached the Faith, with Crucifixes in their Hands. These Fathers had the Merit to suffer greatly; to be beat, imprisoned, and sent back to their Native Country; but they had not the Consolation to make the wished-for Progress. They experienced this so often, and always to the Prejudice of their chief Design, that at last, they unanimously concluded, (having several Times received Orders from their Superior-Generals for that Purpose) to appear in the same Dress, and lead the same kind of Life with us.

'Tis not above two Years since, that we likewise saw three or four *Franciscan* Friars, of *Italy*, who were desirous of returning to this first way of Life, and of wearing their poor, mean Habit *, which is found

* An ingenious *French* Author makes the following pleasant Comparison, speaking of the Humility of Friars: *Friars*, says he, are like *Pitchers*, which only stoop in order to get filled. *Lettres Nouvelles*, &c. de Mr. Bourfaut, pag. 127; Paris 1698, 8vo. The same Writer informs us likewise, pag. 260, 261, of a Reply made by *Boileau*, to an Ecclesiastic his Countryman, whose Actions were no ways suitable to his Words. An *Abbé* (says *Bourfaut*) who had no Preferment, exclaiming one Day, to *Boileau*, against Pluralities: Is it possible (says the Ecclesiastic) that the People you named, who have the Reputation of being very learned Men, and are such in reality, should be mistaken in their Opinion? Unless these would absolutely oppose the Doctrine laid down by the Apostles, and the Decisions of Councils, must they not be obliged to confess, that the holding several Livings at the same Time is sinful. I myself am in holy Orders; and, be it said without Vanity, of one of the best Families in *Touraine*. It becomes a Man of high Birth to endeavour to make a Figure suitable to it; and yet I protest to you, that if I can get an Abbey, the yearly Income of which is only a Thousand Crowns, my Ambition will be satisfied; and be assured that nothing shall tempt me to alter my Resolution. Some Time after,

found to be of such effectual Service in *Europe*, in this Mission. But their Brethren were the first who opposed this Resolution; and the Bishop of *Peking*, who was of their Order, obliged them to change it two Years after, and follow the Example of the rest of the Missionaries.

The Missionaries therefore, at their Arrival in *China*, ought to appear as *Literati*, as Experience has sufficiently shown: for all those Friars who assumed that Character, after us, did not think it incumbent on them to imitate our Example; nay, 'tis certain that they were inclined to oppose our Conduct in this Particular, rather than conform to it, especially in this Point. If the *Chinese* consider us really as Men of Learning; as *European* Doctors or Teachers, which are honourable Titles, and suitable to our Profession; and if we assume this Character, we must necessarily observe the several Formalities of it, must wear Silks; and ride in Chairs, (as they do) whenever we go a visiting.

But though we were not biassed by this particular Reason, it yet would be necessary for us to behave in this manner, in Compliance with the general Custom of the Country; for the lower sort of People in *China* wear Silks, and are carried in Chairs, whenever they

after, an Abbey of Seven Thousand Crowns a Year being vacant, his Brother desired it for him, and was gratified in his Request; the Winter following he got another of still greater Value; and a Third being vacant, he solicited very strongly for this also, and obtained it. *Boileau* hearing of these Preferments, went and paid his Friend a Visit, on which Occasion he delivered himself thus: Mr. *Abbé*, where is now that Season of Innocence and Candor, in which you declared that Pluralists hazarded their Souls greatly.—*Ab. good Boileau* (replied the *Abbé*;) did you but know how much Pluralities contribute towards Living well! —*I'm in no doubt of that,* (replied *Boileau*;) but what Service are they (good *Abbé*) towards Dying well?

visit. This is not looked upon, by them, either as Grandeur or Vanity, but as doing Honour to the Persons visited; and a Proof that the Visitant is neither in Want, nor of a contemptible Condition. In *Europe* none but the great and rich ought to wear Silk Cloaths; a considerable Price is paid for them; and we are consequently not to wonder, that they don't suit the Poverty of the Monastic Life; but in *China*, most of the common People, and even Lacquies, are cloathed in Silks. 'Tis in this Light, and not in that in which 'tis considered in *France*, that Persons ought to form their Opinion; and 'tis in this view that the virtuous Persons above hinted at, ought to consider our Missionaries, and not hastily imagine, that these intend, after beginning by the Spirit, to end by the Flesh; or that they live luxuriously, in a Country, whither they travelled with no other Intention than to lead a more perfect Life; and to submit to the greatest Sufferings for the sake of enlarging Christ's Kingdom.

The Particulars above relate only to Visits; for, at Home, where the *Chineze* go in what Dress they please, the Missionaries live very poorly, and wear the most common Things. They go on Foot, in their Missions, whenever they travel from one Village to another. Some even go bare-footed, on many Occasions in Towns and Cities, which may be of dangerous Consequence to our Religion; for, besides the Contempt they thereby draw upon themselves, (a Circumstance which is far from inducing the *Chineze* to listen to their Admonitions) they ought to call to Mind that the Missionaries are only tolerated in *China*; and should appear but seldom in Public, for fear the *Mandarins*, seeing them in such Numbers, or even often, might imagine them too bold, and consequently think it necessary to give the Court Notice of it. This Reflection obliges
the

the Missionaries to conduct themselves with the utmost Prudence, and keep a watchful Eye over all their Actions. I will own that they might behave otherwise, had any of them been indued, like the Apostles, with the Gift of Miracles. A Missionary who was thus appointed by Heaven, might go, in all the Cities of *China*, on Foot, with his Pilgrim's Staff, and in whatever Dress he pleased. The People, invited by the Fame of his Miracles, would croud to see and hear him; they would respect him; would listen peaceably, and admire his Poverty, from this Supposition, that he might be rich, if he was desirous of being so. But though there should arise some Person of this Character, we yet are not to suppose that the rest of the Missionaries, who should not be invested with the like Power, and yet be desirous of imitating their Conduct, would be equally rever'd and listned to by the common People.

The safest Course therefore, reverend Father, is to follow those Customs, which have been introduced with so much Wisdom into the Mission. Experience has shown, that the Observance of them has been highly advantageous *. When once Religion

* Among other Propositions, with regard to the Ceremonies and Worship of the *Chinese*, exhibited to the *Sorbonne* in 1700, the following adopted by the Jesuits, were condemned by its Doctors.—It is lawful for the Missionaries and *Christians* of *China*, to make use of the *Chinese* Words *Tien*, which signifies the Heavens, and *Xamti*, signifying the supreme Emperor, (according as they are used by the learned *Chinese* Atheists) thereby to express the true God.

The *Chinese* Missionaries may lawfully expose in their Churches, and on their Altars, a Picture with this Inscription in the *Chinese* Language, *Kieng Tien*, i. e. *adore the Heavens*. Although the *Chinese* Heathens understand by that Word *Tien*, nothing but the material Heavens, or the Influence of them, called *Ly*.

The following Ceremonies are merely political and civil Observances. I. The Proof of the Cattle to be offered up to *Confucius*, and to deceased Ancestors, by pouring hot Wine and Liqueurs

gion, by the Practice of these Methods, shall be established on a solid Foundation; 'twill then be in

into the Victim's Ears. II. The Oblation of the Hair and Blood of those Cattle, and the solemn Burial of it. III. The Oblation of the Flesh of those Beasts, and other Fruits of the Earth to *Confucius*; and the Recital of the Offertories, prescribed in the Rituals of the Empire. IV. The Libation and Offering of Wine, called *Fotson*, or the Wine of Felicity. V. The Rite and Custom of offering Silk to *Confucius*, and burning it in Honour of this Philosopher; at least a Piece of Gold or Silver Paper; as also Paper in which the Offertories are writ. VI. The Preparations and Expiations by Abstinence, Fasts, Conjugal Continence; and Retirement from Sports and Plays, for those Sacrifices and solemn Oblations. VII. The Rite or Ceremony of inviting the Spirit of *Confucius*, that it would be pleased to be present at the Oblations, and accept of them; and also reconducting the same Spirit when the Ceremony is ended. See the *New Gospel of the Jesuits*. pag. 105, & seq. London 1708, 8vo.

What a strange *Oglio* of Religions have we here? 'Tis something like the confused Dialect, which *Butler* ascribes to his Hero.

It was a parti-coloured Dress
Of patch'd and py-ball'd Languages :
'Twas *English* cut on *Greek* and *Latin*,
Like *Fustian* heretofore on *Satin*.

Hudibras, Canto I. Part I. Verse 95, &c.

But the tractable Temper of the Jesuits, in suiting their Worship to that of the *Chineze Heathens*, seems the very reverse of that of *Butler's Presbyterians*; those appearing as obstinate, as these *Romanists* are said to be pliable.

A Sect, whose chief Devotion lies
In odd, perverse Antipathies :
In falling out with that or this,
And finding somewhat still amiss :
More peevish, cross and splenetick,
Than Dog distract, or Monkey sick.
That with more Care keep Holiday,
The wrong, than others the right Way.
Compound for Sins they are inclined to,
By damning those they have no Mind to :
Still so perverse and opposite,
As if they worshipp'd God for Spight.
The self-same Thing they will abhor
One Way, and long another for.

Free-

in the Power of Religion, in its Turn, to give the
Missionaries an Opportnity of laying them aside,
and

Free-Will they one Way disavow,
Another, nothing else allow.
All Piety consists therein
In them ; in other Men all Sin.

Hudibras, Canto I. Part I. Verse 207.

In Letter V. pag. 83. of the learned and pious Author of the *Provinciales*, is a Charge against certain Jesuit-Missionaries, which, if true, speaks them the most shameful Hypocrites. The Passage is as follows. The Jesuits ' answer so pertinently ' to whatever they are asked, that when they are in a Country ' where the Belief of a crucified *Jesus* is accounted Extrava- ' gance, they smother the Scandal of the Cross, and preach up ' a glorified *Jesus Christ*, not a suffering *Christ*. ' This Course ' they took in the *Indies*, and in *China*, where they have per- ' mitted the *Christians* to commit Idolatry, by a subtle Inven- ' tion, viz. that of enjoining them to hide, under their Cloaths, ' an Image of *Jesus Christ*, to which they teach them, by a ' mental Reservation, to direct those public Adorations which ' they pay the Idol *Cachim-boan*, and their *Keum-fucum*, as *Gra- ' vina* relates ; and as was represented to *Philip IV. of Spain*, by ' the *Franciscans* of the *Philippine Islands*, cited by *Thomas Hurtado*, ' in his Book of the *Martyrdom for the Faith*, pag. 427. Inſomuch, ' that the Congregation of Cardinals *de propaganda fide*, was for- ' ced to ſend the Jesuits a particular Prohibition, that they ſhould ' not, under any Pretence whatsoever, upon Pain of Excommu- ' nication, permit thoſe idolatrous Adorations, and ſo conceal ' the Myſtery of the Cross from thoſe they inſtructed in the ' *Chriſtian Religion* ; enjoining them expreſſly not to admit any ' to Baptiſm, till after that Knowledge ; as alſo to expoſe in ' their Churches the Image of the Crucifix, as may be ſeen in ' the Decree of that Congregation, dated *July 9, 1646*, and ' ſigned by Cardinal *Caponi*.'*

The learned Father *Paul*, whoſe Writings plainly ſhow him to be no Friend to the Jesuits, aſcribes all the Pains they take in Miſſions, to a Spirit of Ambition and Venality. ' I hear (ſays he) by the Way of *Syrta*, of great Things done by the Je- ſuits in the *Indies*, where they have got no little Command ' and Power ; which ſhows plainly what they intend to do in *Eu- ' rope*, if poſſibly they can.' See the Letters of the renowned Father *Paul* *, pag. 257, *London, 1693, 8vo.* In page 236, 237, the Father relates the following odd Incident: 'The Jesuits at *Rome*

* *I am not inſenſible, that 'tis doubted whether ſome of the Letters were writ by Father Paul.*

and resuming the *European* Manners, as they may think proper. If Silk Cloaths give Offence, they ought never to wear any in the House, or when they are alone with their Servants; and they should always appear in the most modest Garb possible, whenever they appear publickly in the Towns. They even may wear Sackcloth under a silken Garment, as is the Practice of several holy Missionaries. In a Word, a Person may be a Saint, and preach the Gospel, though not cloathed in a penitential Habit. How many excellent Religious are there of all Orders, in Heretic Countries, who labour with indefatigable Zeal for the Cause of Christ, and yet appear indiscriminately in Habits of every kind. The Mission of *China* has been founded above an hundred Years; and Missionaries of all Nations of *Europe*, and of different Orders, have come into it. None of these (Heavens be praised) have yet renounced the Faith; none of them have committed any Action, which has reflected the least Dishonour on Religion. This is owing to the peculiar Blessing of Heaven upon the Mission of *China*: Consequently, either the Life which the Fathers lead in them is no ways immoral; there must be fewer

have had a Play or Spiritual Comedy acted in their House, (the *Casa professa*) concerning the first Conversion of *Japan*. In the first Scene a Jesuit appeared, who made a Sermon to the Pit, on the following Subject. He said that God, being desirous of renewing the World, had, in this Age, raised up their Society, to which the Divine Majesty had been so gracious, that no human Power, was able to oppose it; and such like Stuff. To this a supposed *Japanese* (an Actor) replied; that they did not believe God had sent them thither; but that some Enemy to Mankind had waisted them into their Country, where they make it their Business to set People together by the Ears; to spy out the Nakedness of their Country, and such like Conceits. In this manner the Drama went on, with several other remarkable Passages, all which were against the Jesuits. I can't imagine how this could come into their Heads, unless it was to tell the World in the most public Manner, that they know what People talk and think of them, and don't value what they suppose or say.

Tempta-

Temptations, or Heaven must indulge a more immediate Protection to the Gospel-Labourers, who reside in this Empire. From what Cause soever this may arise, 'tis a Justification of our Conduct; and a strong Motive to induce Persons of an Apostolical Character to come hither; and employ themselves in the Conversion of Souls, after the Example of the first Founders of this Mission.

I pass over the Mortification of our natural Temper and Inclinations, which is the true Mortification so earnestly recommended by the Saints. This is not only necessary in the Mission of *China*, that without it, little or no Progress can be made in advancing Christ's Kingdom, nor could a Missionary go on long. An *European* is naturally lively, passionate, eager and inquisitive; but when such a one arrives in *China*, he must become a quite different Man: He must form a Resolution to conduct himself, his whole Life-time, with Calmness, Complaisance, Patience and Seriousness. He must receive all Visitants with the highest Civility; must discover a Satisfaction at seeing them; and listen to whatever they shall say with the greatest Patience. He must propose his Reasons with all imaginable Mildness; with a soft Tone of Voice, and few Gestures; the *Chinese* being very much offended, whenever they see a Missionary of a sower Temper, and hard to be pleased. If such a one should be passionate and fiery, this would be still worse, for then even his own Servants would be the first to despise and inveigh against him.

Farther, he must give up every Enjoyment and Diversion of this Life. A Missionary who is alone in the Provinces, never stirs abroad except to administer the Sacraments to the Sick; or to visit the Inhabitants of the Villages, at certain Seasons, pursuant to the Duties of his Mission. The Fathers
make

make in very few Visits in *China*; they having no other Company but their Converts, and Catechumens; and the only Topic they discourse upon is, concerning the Law of God. A Missionary is obliged to be alone the remaining Part of the Day, and to spend his Time in Prayer or Study; for which reason Persons of a studious Disposition, find greater Pleasure in this Mission, than others who have no Inclination that way.

To conclude, a Missionary must assume an Air of Seriousness and Gravity, both at Home and Abroad; if he be desirous of winning the Esteem of the *Chineze*, and that his Words should make an Impression on their Minds. For this Reason Father *Julio Alemi*, one of the most zealous Labourers in this Mission, whenever any *Christians* came to visit him, he, though ever so familiarly acquainted with them, always put on a proper Dress, before he spoke to them. This decent Outside created their Respect; and he afterwards won their Esteem and Confidence, by his Gentleness and Affability in Conversation. Whenever he presented them with pious Pictures or Medals, he would lead them to the Vestry, where putting on his Surplice, and bidding them kneel, he explained to them, in the most awful manner, the Veneration with which they ought to receive and preserve these holy Images. As to myself, I very much admire, not only the great Pains which this illustrious Missionary took in instructing them; but also his strict and continual Care, in appearing with such an exterior, as might best conduce to gain him the Respect, Attention and Esteem of the *Chineze*; he not regarding the Trouble which this incessantly put him to.

Hence it appears, reverend Father, that our Inclinations and Designs are just and upright in *China*; and that our Life is not exempt from Mortifications. Nevertheless, it must be confessed that the Gospel-

Gospel-Labourers, don't live so honourably in any Mission as in this. The great Men as well the common People esteem and love them; a Blessing for which we can never show our Gratitude sufficiently to God; and, for this Reason, we do our utmost to make it subservient to Religion; for Heaven is sensible that we have no other Object in view. This is the sole Motive of our Labours, of the dangerous Voyages we undertake; of our voluntary Sufferings; and the variety of Perils to which we expose ourselves: we never ceasing, so long as Life continues, to exert our utmost Strength and Abilities, for the Advancement of so glorious a Design. *I will gladly spend, and be spent for you,* says the Apostle St. Paul *; that is, *I will sacrifice all I have, and even my Person for your Sakes.* I shall do myself the Honour to hint several Methods, by which this Mission may be rendered still more flourishing, and the Missionaries eased in their Labours. None of us desires any Thing for his private Advantage. But if we sue, in Favour of the Gospel-work, we are persuaded that such as love Christ, and have the like Concern with you, for the Salvation of Men's Souls, will be inclined to listen to us.

I am your, &c.

JOHN DE FONTANEY.

* 2 Cor. xii. 15.

11
To

DEDICATION,

*To the JESUITS of FRANCE. ***Reverend Fathers,*

THE following Collection must necessarily remind you of Father *le Gobien*, who published the former Volumes †, and recall the Sorrows you felt for his Death. You honoured him with your Esteem and Friendship; and I will not scruple to say, that the excellent Qualities he possessed, as a good Man and a Scholar, justly merited him both. Those who were most intimate with him, fondly preserve the Memory of the several Virtues of which he was an illustrious Example. His Evenness of Mind, his perpetual Sweetness of Temper, his Patience under the sharpest Sufferings, his Affability which won him the Affections of all; his Moderation, his Rectitude, his Charity, and the many other Virtues that made him dear both to God and Men, were the Effect of the absolute Ascendant he had acquired over his Passions: Accordingly, none of those Starts and Gusts of Passion, which sometimes ruffle the most perfect, were ever seen in him ‡.

His Zeal was indefatigable; and I may add, without being thought to amplify, that he fell a Victim to it. The Sickneſs that carried him off in ſo few Days, was wholly owing to his intense Application to his Studies, which muſt certainly have

* N. B. Vol. IX. of the Original begins here.

† For this Reason I thought it but Justice to tranſlate the Character given us of this Father.

‡ This is carrying Father *le Gobien*'s Character very high; and favours a little too much of Panegyric.

proved

proved fatal to one of a more vigorous Constitution than he enjoyed. Perhaps the only Fault he could have been charged with, was the too severe Austerities he practiced; and the little Care he took of his Health.

The peculiar Talent he possessed, of leading Men into the Paths of Perfection, had won him the Confidence of great Numbers of People. To behold the Assiduity with which he devoted himself to so fatiguing an Employment, one would have concluded that it took up his whole Time; whilst, on the other Hand, such as were Eye-witnesses to the Pains he took, for the Advantage of the Missions, when employed in them; and to procure the Missionaries all the Succours in his Power, could scarce believe that he had a Moment to spare for other Occupations.

I am persuaded, reverend Fathers, that in addressing the following Collection, after so many others which have been offered you by Father *le Gobien*, you will be pleased with the Duty which I pay thus transiently to his Memory. I also hope that you will indulge the like Favour to these Letters, which you have done to all the preceding ones. I will venture to affirm, that they are equally calculated to please the Curious, and those pious Persons who interest themselves in all Things relating to the Advancement of Religion.

The first of these Letters has already been approved by the learned Prelate to whom it is addressed. Father *Boucher*'s Design therein is to shew, by Conjectures which you will think well enough grounded, that the Nations they relate to had antiently a Correspondence with the *Jews*; that they copied the divine Truths from their Books; but that in Process of Time, they totally disfigured them by the numberless Fictions they introduced; a Circumstance which is not to be wondered at, con-

sidering

sidering the passionate Fondness those People have for Poetry.

No Person was abler to write on this Subject than Father *Bouchet*; those who have treated it before him confessing, that they had but a very superficial Knowledge of it *. They were acquainted only with such *Indians* as inhabit the Coasts; but these *Indians* themselves know very little of the Principles of their Religion; the *Bramins*, who are the Literati of the Country, being extremely careful not to let their Books † get into other Hands, they thinking that it would profane their Doctrine, should they make it too common. Besides, 'tis their Interest to conceal this Knowledge from the People; for should they once be initiated into their Mysteries, the *Bramins* would no longer be consulted; but soon lose the exalted Distinction, which arises wholly from the extraordinary Idea the Vulgar have formed to themselves of their Knowledge.

Father *Bouchet* found an Opportunity of removing all the Difficulties which the *Europeans* meet with, when they attempt to enquire concerning the Doctrine of the *Indians*. He travelled far up into their Country, where he resided above twenty Years. Among upwards of twenty thousand Idolaters, whom he was so happy as to baptize, were several *Bramins*, even of such as had the greatest Reputation, and were famous for their Learning. By their Assistance he procured those Books which their Literati conceal so carefully; and, being perfectly well acquainted with their Language, he perused

* I suppose our Jesuit had not heard of the reverend Mr. *Lord's* Discovery of the Sect of the *Banians*, that Author having given a curious Detail of those Matters, as the Reader may have seen in this Work.

† Mr. *Lord* observes, Chap. x. of his Treatise, 'that one of the Things enjoined young *Bramins* is, not to communicate the Mysteries of their Religion to any of a different Persuasion'.

them attentively. Besides, he had long and frequent Conversations with the *Bramins*, upon such Points as required Explanation. In a Word, he exerted his utmost Endeavours, to get a thorough Knowledge of the ridiculous System of Religion which the Nations in question have forged.

This Missionary has promised to favour us with several other Observations, made by him on the State of Physic among the *Indians*; on their moral Maxims, and even their Poetry. I shall not fail to insert them, in the following Volumes, as they come to Hand.

The rest of the Letters which form the ensuing Collection, shew the Hopes we may justly entertain of extending still farther Christ's Kingdom in idolatrous Countries. You nevertheless will find, especially in those of Father *Martin*, one Circumstance (among others) which affects the Missionaries in the most sensible manner, and that is, frequently to find an abundant Harvest, without being able to gather it for want of Catechists. 'Tis on those Occasions that the evangelical Poverty they profess becomes, in some Measure, burthenfome to them.

We need not fear but that a sufficient Supply of Missionaries will be found. 'Tis not only in *France* (reverend Fathers) that Persons of the monastic Profession earnestly desire to be sent into the remotest Countries. The like Zeal is seen in the rest of the Jesuits spread over the different Kingdoms of *Europe*. There are now above fourscore on the Coasts of *Spain*, who only wait for an Opportunity of going to *America*. Several others from *Germany*, have already travelled through Part of *France*; and those are now upon the Road, and going to join the great Number of Gospel-labourers in question.

• We

We likewise expected a considerable Supply of fervent Missionaries from *Poland*; but probably 'twill be long before that Country can be able to send any to the *Heathen* Nations; that great Kingdom having been laid waste, last Year, by the Plague, which carried off fourscore and twelve Jesuits who attended the Infected.

I am, &c.

J. B. DU HALDE *.

*Father BOUCHET, a Missionary of Madura, and Superior of the new Mission of Carnata *; to Bishop HUET, formerly Bishop of Avranches.*

MY LORD,

THE Toils of a Gospel-labourer, in *India*, are so great, and so uninterrupted, that one would conclude the Duty of preaching Christ to the *Heathens*, and instructing the new Converts, are more than sufficient to employ them. And indeed, at certain Seasons of the Year, so far from having Leisure to apply themselves to Study, they have scarce Time to take the requisite Food; and therefore are often forced to employ some of the

* This is the learned Father who, a few Years since, obliged the Public with the Account of *China*, in four large Volumes; Folio: And 'tis he who published all the succeeding Volumes of the present Work.

* There is no Date to this Letter, but the *French* Original was printed in 1730. Probably this Letter was writ twenty Years before.

Hours

Hours they otherwise should devote to Sleep, to Prayer, and the other Duties of their Profession.

Nevertheless, my Lord, in other Seasons, and even at certain Hours, some Days, we have Leisure to unbend the Mind after our Fatigues, by one kind of Study or other. Our Care, on these Occasions, is always to make these Amusements of Advantage to our holy Religion. In this View, we apply ourselves to such Sciences, as are esteemed by those *Heathens*, at whose Conversion we labour; and we endeavour to make even their Errors of Use, towards convincing them of the Truths in which we came to instruct them.

'Twas in those Seasons, during which I was allowed some Leisure from the Duties of my Employment, that I made all possible Enquiry into the System of Religion followed by these *Heathens*. In the present Letter I shall set before you, and compare some Conjectures, which, I believe, will be thought important. The Design of them is to prove, that the *Indians* borrowed their Religion from the Books of *Moses* and the Prophets: That notwithstanding the various Fictions with which their Books are interspersed, they yet cannot quite eclipse the Truths concealed under them. Finally, that, abstracted from the Religion of the *Hebrews*, which they learnt (at least in part) by their Correspondence with the *Jews* and *Egyptians*; we likewise discover among them, some evident Footsteps of the *Christian* Religion, which had been preached to them by the Apostle *St. Thomas*, by *Pantænus*, and several other eminent Personages, in the first Ages of the Church.

I did not doubt but you would approve of the Liberty I have taken to address this Letter to you; imagining, that a Series of Reflections, which are of Use to confirm and defend our holy Religion, should naturally be offered to you. This Subject

must affect your Lordship more than any other Person, as you have demonstrated the Truth of the *Christian* Religion, with prodigious Erudition, and a most accurate Knowledge of Antiquity both sacred and profane.

I remember to have read in your learned *Demonstratio Evangelica*, that the Doctrine of *Moses* had reached as far as *India*: And your Affiduity in remarking, in Authors, all such Particulars as any way favour Religion, was the Occasion of your anticipating me in many Particulars, which I otherwise should have mentioned in this Place. For this Reason I shall only add such Things as I lately discovered in this Country, by the Perusal of the most antient *Indian* Books, and the Conversation I had with the learned Men here.

'Tis certain, my Lord, that the Generality of the *Indians* are not so absurd as to give into Atheism *.

* *Pietro della Valle* informs us, that many of these *Indians* believe, " that the Soul is mortal ; that the World is governed
" by Chance, or simply by Nature, without any Intermediation of God's Providence : Whilst others look upon the first
" Matter as God". A very odd Circumstance is, (as he had
" observed before) " that they nevertheless employ several Hours
" daily in Prayer, before their Idols ; and that with so much
" Devotion (says our Traveller) that the *Christians* may justly
" blush for their Indolence on those Occasions. Their Kings
" themselves are no less devout." *Trovo ancora, chefrà questi
Idolatri . . . vi sono anche molti, che tengono, che l' Anima sia mortale, e che il mondo si governi a Casa, ò semplicemente della Natura, senza Provvidenza di alcun Dio: E' altri, che hanno per Dio la Materia prima. Viaggi di Pietro della Valle, pag. 80. Parte prima, in Roma, 1658, 4to. He had before said, pag. 77. Le Orationi E' Adorationi, che fanno ne i loro paesi, a i loro tanti Idoli, per quanto hò inteso, è cosa di molta noia, e fatica ; poiche gli stessi Rè, Occupati in tanti altri Negotii gravi, che non si hanno a tralasciare, non possono nondimeno far di manco di non consumar ne' Pagodi, in queste Adorationi, sette E' otto hore ogni giorno ; con tanti inchini, con tanti prostramenti, e sì fatte faticose Ceremonie, che è cosa da sderenare ogni robusto galant huomo, e da far vergognar noi altri *Christiani* della pigrizia con che ci esercitiamo nel culto e servizio del vero Dio.*

They

They entertain a tolerably just Idea of the Deity, tho' depraved and vitiated by the Worship of Idols. They acknowledge an infinitely-perfect God who exists from all Eternity, and comprehends the most excellent Attributes in himself. Thus far nothing can be more august, or more conformable to the Notion which God's own People had formed to themselves of the Deity; but, unhappily, Idolatry has added the following Particulars to this Belief.

Most of the *Indians* affirm, that this great Number of Deities whom they now worship, are only so many subaltern Gods, subject to the supreme Being, who is equally the Lord over Gods and Men*.

* This agrees with *Pietro della Valle*, who observes, pag. 120, that "these *Indians* worship many of their *Indigites*, or Gods made of Men: But that there are ten Idols, among others, which they adore and consider properly as Gods, two of whom are *Ramo* and *Crusen*. As I objected, how can there possibly be ten Gods, as you confess but one sole God, Creator of all Things, invisible, &c. My *Indian* Friend replied, that they acknowledged indeed that God was but one; but that as we *Christians* say that God, once upon a Time, took Flesh, and came into the World; that he was born, lived, and died Man: In like Manner they affirm, that he was born and came into the World not only once, but ten Times; and that, in very remote Ages, lived *Ramo*; afterwards other Gods; and lastly *Crusen*, who is of much later Date, and will return and be born again in future Ages. 'Tis surely an unaccountable Circumstance, for them to divide a God in this Manner without any Necessity". *Mi dice, che è vero, che essi adorano, & riveriscono molti e molti di quegli Indigeti che io dissi, in maniera quasi di huomini deificati: Ma, che trà gli altri Idoli, ne hanno dieci, che gli adorano, e tengano propriamente per Dii; due de' quali sono, Ramo e Crusen. E replicandogli io, come potevano esser dieci Dii, se essi confessavano un Dio solo, Creatore, invisibile, &c. mi rispose, che confessano, Dio essere un solo: Ma che, come noi Christiani diciamo, che Dio s'incarnò una volta, e venne al mondo, e nacque, visse, e morì huomo; così essi dicono, che nacque, e venne al mondo, non una volta, ma dieci; e che prima, in tempi più antichi, fu Ramo, come anche altri in altri tempi: E poi fu ancora Crusen, che è più moderno; e così che tengono che habbia da tornare a nascere altre volte per l'avvenire: cosa, della quale, più strana non si può immaginare, figurando un Dio solo in tanti diversi suppositi, senz' alcuna necessità.*

This great God (say they) is infinitely above all other Beings ; and this infinite Distance was the Cause why he could have no Correspondence with frail Creatures. And indeed what Proportion (continue they) can there be between an infinitely perfect Being, and created Beings, such as we, filled with Imperfections and Weaknesses ? This (according to them) is the Reason why *Parabaravastou*, or the *Supreme God*, created three inferior Gods, *Bruma*, *Wistnou*, and *Routeren* *. To the first he gave the

* Mr. Lord, in his Account of the Religion of the *Banians*, calls them *Bremaw*, *Vistney*, and *Ruddery*. See Chap. 7. of his Work. They are called by the *French*, as in my Original, *Bruma*, *Vichnou*, and *Routeren*. According to Mr. Lord, these were three Mortals, and not inferior Gods ; and were three Men formed by the Creator, not immediately after his Creation of the first Man ; but in the second Age of the World ; after all Mankind had been destroyed for their Wickedness. See the above Chap. 7. of Mr. Lord's Treatise, where he says, that these three last Men were of greater Perfection and Excellency than those of the former Age ; he enduing the first with the Power of Creating, the second with that of Preserving, and the third with that of Destroying. Mr. Lord observes farther, p. 37. " And because the World " should end in Destruction, therefore the Continuance of *Ruddery* (*Routeren*) was three Times as long as the other two ; " that when the great Day of Judgment should come, he might " destroy all the Bodies, and carry the Souls with him to the " Place of Glory". Here we have a final Judgment and Heaven. In the *Conferences between the Danish Missionaries, and the Malabar*ian Bramans, &c. p. 167. the three vicegerent Deities are called *Biruma*, *Wischtnu*, and *Ruddireu*, or *Isuren*. The *Bramin* had before declared, pag. 165. & seq. " We believe that there is " one only God, the Maker and Cause of all other Beings " whatsoever : For if we did not believe the Existence of a supreme Being, what should put us upon writing so many Books " about the Existence and Attributes of God ; and so many " voluminous Writings about worshipping the supreme Being " religiously ? . . . We call him, in our Tongue, *Devadda-duwam* ; and sometimes more emphatically *Barabarawastu-wagira Saruwesuren*, i. e. the supreme independant Being, Lord " of all. . . . We acknowledge no other God besides him ; tho' " many Persons, as his Vicegerents, vested with Authority by " him to govern the visible World, are commonly called " Gods. The principal and most considerable among them " are

the Power of creating, to the second of preserv-
ing, and to the third of destroying.

But

“ are three, *Biruma*, *Wifethnu*, and *Rudireu*, or *Ifuren*: And
“ they appearing among the Inhabitants of this Land at sun-
“ dry Times and Places, under various Shapes, our Forefathers
“ gave them many different Names, expreffive of fome Cir-
“ cumftance or other, relating to the divine Apparition. Thefe
“ Gods have but borrowed Beings and precarious Employ-
“ ments, which are to continue only till the Reftitution of all
“ Things to their firft primitive State and Condition; and then
“ the fupreme Being fhall be all in all. . . We efteem thefe
“ Gods to be fuch as execute the high Commands of their
“ Principal, with a fubmiffive and moft profound Obedience. . .
“ We believe them to be omnipotent, omniprefent, omnifcient,
“ moft holy, juft and good. . . 'Tis upon this Suppofition that
“ we direct our Prayers and Supplications to them, and honour
“ their Altars with Burnt-offerings; all which we do, pursuant
“ to the ftrict Orders of the Divine Being”. I fhall give an
Extract of the Answer made by the Miffionaries, as it informs
us of feveral Particulars relating to the *Indian* Worfhip. “ You
“ deftroy, with one Hand, what you build and eftablifh with the
“ other, by afferting a Plurality of Gods, always at Defiance,
“ and in open Hoftility among themfelves; fupplanting, de-
“ ftrouyng, and murdering one another; as in the Cafe of
“ *Wifethnu* and *Mauneli*; and in that of *Biruma*, beheaded by
“ *Ifuren*, and *Dewaindoren* depofed by fome petty fubordinate
“ Deities. Thefe, and fuch like Inconfiftencies, are deftructive
“ of all true religious Worfhip: For 'tis, according to your own
“ System, altogether impracticable; becaufe you know not
“ where to addrefs yourfelves in Time of Danger: For if you
“ direct your Prayers to the one, another Deity is offended at
“ your Devotion; and the Multiplicity of thefe intriguing Gods
“ have quite defeated and deprived the fupreme God of the
“ Worfhip due to his Name. To come to the fundry Apparitions
“ of your God *Ifuren*, who appeared fixty-four Times in
“ *Madurei*, under the Name of *Tjabokkenaden*. One of his Ap-
“ pearances was to a Widow, in whole Service he engaged him-
“ felf, upon Condition he might have Meat enough; upon which
“ he fell to eating fo ravenoufly, that no Threats or Perfuaftions
“ could induce him to follow any fort of Work: So that, at
“ laft, the Widow complaining to the King againft this infatia-
“ ble Eater, the Monarch gave him fuch a thumping Blow, that
“ was felt all the World over*; but *Ifuren* difappeared that
“ Instant. Many more fuch Pranks are found in *Ifuren's* Hi-

* How whimfically-ftupid is this!

R 3

“ Story.

But these three Gods worshipped by the *Indians*, are, according to their learned Men, the Children of

“ story. As for *Wischnu*, you say, that he appeared ten Times under the Form of a Swine, a Tortoise, and many more ridiculous Configurations, in which, were he now to appear before you in this Assembly, you would all run away ; take him for a ghastly Devil, and not for your beloved God *Wischnu*. If you were not quite deprived of your Understanding, you would esteem him worse, if possible, than any Devil ; his whole Course of acting being nothing but a continued Series of Thefts, Murders, Adulteries, &c.” The *Bramins* answered ; “ This Multiplicity of Gods is one of the Pastimes of the chief supreme Being, who delights in Variety :” The *Danish* Missionary rejoined, “ at this Rate you’ll make the greatest Villainies and Abominations to be the Delight of the Almighty ; which destroys the Difference between Vice and Virtue, between Good and Evil” The Missionary afterwards explained to them the Nature of the *Christian* Religion, to which an *Indian Rishi*, or prophet, made several Objections ; but at last they parted very good Friends.

Bernier informs us, *Vol. 2. pag. 139*, of his *Voyages*, in *French*, printed in *Amsterdam*, 1723, 12mo. That the *Indian Beths*, or Books of Science, declare, that God being determined to create the World, did not think fit to do this immediately, but created three very perfect Beings. The first was *Brahma*, signifying penetrating into all Things ; the second *Beschen*, or existing in all Things ; and the third *Mebahdeu*, or mighty Lord. That by *Brahma*, he created the World ; by *Beschen*, he preserves it ; and, by *Mebahdeu* he’ll destroy it. That *Brahma*, at the Command of God, published the four *Beths* or Books of Science ; for this Reason, he is represented with four Heads in some of their Temples.

With respect to these three Beings, I have met (says he) with some *European* Missionaries, who pretend that the *Heathens* have some Idea of the Mystery of the Trinity ; and say that it is expressly declared in their Books, that they are three Persons in one God. I myself have frequently discoursed with their *Bramins* on this Subject, but they expressed themselves so confusedly, that I never could understand their Meaning perfectly. Some I met with declared them to be three true and very perfect Creatures called *Deutas*, of which they seem not to have a clear Idea, any more than the ancient Idolaters of their *Genius* or *Numina*, which I take to be these *Deutas*. I indeed have met with others (of the greatest Learning among them) who declared that these Beings were really but one and the same God, considered in three Respects, *viz.* as Creator, Preserver, and Destroyer of Things : But they did

of one Woman called *Parachatti*, that is, *supreme Power*. Were we to reduce this Fiction to what it was originally, we there should discover the Truth, thus clouded with the ridiculous Falsities which Satan, the Father of Lies, has added to it.

The antient *Indians* meant no more than this: That all Things done in the World, whether by Creation, which they ascribed to *Bruma*; by Preservation, which belongs to *Wistnou*; or, by the different Changes, which are the Work of *Routeren*, flow entirely from the absolute Power of *Parabaravastou*, or the supreme God. These carnal-minded People afterwards made a Woman of their *Parachatti*; and suppose her to have three Children, who are only the principal Effects of the Almighty Power. And indeed *Chatti* signifies, in the *Indian* Language, Power; and *Para*, supreme, or absolute.

This Idea which the *Indians* form to themselves of a Being infinitely superior to the other Deities, shows at least that their Forefathers worshipped but one God; and that Polytheism was introduced among them, no otherwise than among the rest of the idolatrous Nations.

I don't pretend, my Lord, to assert, that the above Relation is a very manifest Proof that the *Indians* must have held a Correspondence with the *Egyptians* or *Jews*. I am sensible that the Author of Nature has engraved, without any such Assistance, this fundamental Truth in the Minds of all Men; and that it continues unalterably such, till changed and depraved by the Corruption of their Hearts. For this Reason I shall not take Notice of the Idea

did not observe any Thing of the three distinct Persons in one sole God.

It appears, from these several Authors, that the *Heathen Indians* worship one supreme God, but divide his Power in a very extravagant Manner.

which the *Indians* form to themselves concerning the Immortality of the Soul, and many more Truths of the like Kind.

I believe, however, you will not be displeased to be told the Manner in which the *Indian* Books relate that Man resembles the supreme Being. A learned *Bramin* affirmed to me, that he drew the following Particulars, on that Subject, from one of their most antient Books. Figure to yourself, says that Author, a Million of large Vessels quite filled with Water, on which the Sun darts his luminous Rays. This beautiful Planet, tho' single in its Kind, multiplies itself in some Measure; and paints itself totally, in a Moment, on each of these Vessels; so that a very perfect Resemblance of it is seen in them all. Now our Bodies are these Vessels filled with Water; the Sun is the Image of the supreme Being; and the Figure of the Sun, painted on each of these Vessels, is a natural Representation enough of the human Soul, created after the Image of God himself*.

I proceed to some Particulars which are still more strongly expressed, and will better satisfy a Person of your Lordship's great Sagacity. Permit me to relate these several Things simply as I was told them. 'Twould be altogether needless, as I am writing to so learned a Prelate, to introduce any Reflections of my own on this Occasion.

The *Indians*, as I before observed, think that *Bruma* is the subaltern God, whom the supreme Deity endued with the Power of Creation. The first Man was therefore created by *Bruma*; but the Circumstance which serves to my Purpose is, *Bruma* created Man of fresh Earth or Clay. He found indeed some Difficulty before he could finish his Work, being forced to make more than one Essay;

* This is a noble tho' wild Image, and might be exceedingly beautiful, if properly worked up in Poetry.

and 'twas but at the third that he succeeded. Fiction added the last Circumstance to Truth; and 'tis no Wonder that a subaltern God should be obliged to make several Trials, before he could create Man in the perfect Proportion of the several Parts which appear in him. But had the *Indians* adhered to what Nature, and probably their Correspondence with the *Jews*, taught them concerning the Unity of God, they would likewise have been contented with what they had learnt, by the same Canal, concerning the Creation of Man; they then would only have asserted, as they do after the Scriptures, that Man was formed of Clay, newly come out of the Hands of the Creator *.

But this, my Lord, is not all. Man being once created by *Bruma*, with the Difficulty above described, the new Creator was the more delighted

* According to Mr. Lord, Chap. 1. of his learned Work, the *Banians* believe that the supreme God, after his Creation of the World, and the Creatures thereto belonging, created Man. Here follows that Author's Words. p. 3. 'God resolved to create Man, as a Creature more worthy than the rest, and one that might be most capable of the Works of God. The Earth then did, at God's Voice and Command, render this Creature from his Bowels, his Head first appearing, and after that his Body, with all the Parts and Members of the same, into whom God conveyed Life, which as soon as he had received, witnessed itself; for Colour began to show itself red in his Lips, his Eye-lids began to disclose the two Lights of Nature, the Parts of his Body bewrayed their Motion; and his Understanding being informed, he acknowledged his Maker, and gave him Worship. That this Creature might not be alone, who was made by Nature sociable, God seconded him with a Companion, which was Woman; to whom not so much the outward Shape, as the Likeness of the Disposition and Mind seem agreeing; and the first Man's Name was *Pourous*, and the Woman's Name was *Parcoutee*; and they lived conjoined together as Man and Wife, feeding on the Fruits of the Earth, without the Destruction of any living Creature'. Our learned Author relates afterward, that four Sons sprung from them: *Brammon*, *Cuttery*, *Shuddery* and *Wyse*; and that these four peopled the different Parts of our Earth.

with

with his Creature, as the forming it had cost him more Pains. The next Thing was, to place it in a suitable Habitation.

The Scriptures present us with a most splendid Account of the terrestrial Paradise; and the *Indians* give us almost as magnificent a Description of their *Chorcam*. They declare it to be a Garden of Delights, in which an Abundance of Fruits of every Kind is found. It even contains a Tree, whose Fruit would give Immortality, were Men allowed to eat of it. 'Twould be surprizing that a People, who had never heard of the terrestrial Paradise, should have drawn so exact a Picture of it *.

A surprizing Circumstance is, that the inferior Gods, who, immediately after the Creation of the World multiplied to almost Infinitude, were not endowed with the Privilege of Immortality, (or did not know it) which yet they would been very glad of. Here follows a Story which the *Indians* relate on this Occasion. This Story, tho' so very fabulous, was antiently borrowed from the Doctrine of the *Hebrews*, and perhaps from that of the *Christians*.

The Gods, say our *Indians*, did all that lay in their Power to attain Immortality. In the Course of their Enquiries they resolved to attempt the Tree of Life which grew in the *Chorcam*. They succeeded; and by eating, at Intervals, of the Fruits of that Tree, they procured the precious Treasure which it concerns them so highly not to lose. *Cbeien*, a famous Serpent, perceived that the Tree of Life had been discovered by the Deities of the second Class. As he probably had been appointed Guardian of this Tree, he was so exasperated at his

* We read, in Mr. Lord, Chap. 2. p. 8. 'that Man was created
' in the midt of the Earth, in some pleasant Place, where the
' Sun at high Noon deprived Substances of their Shadows.

being

being overreached thus, that he instantly cast forth a vast Quantity of Poison, which infected the whole Earth, so that not a single Man was to have escaped its baneful Influence. However, the God *Chiven* took Pity of Mankind; when assuming the human Shape, he swallowed at once all the Poison with which the malicious Serpent had infected the Universe.

Your Lordship may observe, that the Subject clears up in Proportion as we proceed. Be so good as to listen to what I shall call another Fiction; for 'twould be deceiving you, to give it any other Name. You there will easily discover the History of the Flood, and its principal Circumstances, as related in Scripture *.

The

* In *Chap. 6. p. 33.* of Mr. *Lord's* Work, mention is also made of a general Deluge, as believed by the *Banians*. ' Thus every Day presenting new Platforms of Wickedness (says our Author) and Sins that made a Noise, God grew angry, and the Heavens were cloathed with Blackness and Terror; the Seas began to swell, as if they meant to join with the Clouds in Man's Destruction; a great Noise was heard aloft, such as useth to dismay mortal Wretches; and Thunder and Lightning flashed from the Poles, such as seemed to threaten a final Wrack to the Earth; but as if the World needed cleansing of his Defilement and Pollution, there came a Flood, that covered all Nations in the Depths. Thus the Bodies had their Judgment; but the Souls were lodged in the Bosom of the Almighty, and so concluded the first Age of the World, according to the Tradition of the *Banians*'. Thus we have the Belief of a general Deluge, according to Mr. *Lord*, whose Veracity I don't remember to have ever been called in question. The *Banians* (according to the second Part of their *Shaster*, which is as their Bible) say, ' That they are enjoined frequent washing of their Bodies in Rivers, to keep in Memory the Destruction that was brought upon the World for their Defilement and Sin'. These Washings cleanse from past Sins. This second Part of the *Shaster* relates also to the Ceremonial of their Anointings, Offerings under green Trees, Prayers, Pilgrimages, Invocations, Adorations; their Forms of Baptism, Marriages, Burials. See Mr. *Lord, Chap. 9.* where 'tis also observ'd, that they use Processions, with Singing and loud Tinkling of Bells,

The God *Routeren*, the great Destroyer of created Beings, resolved, once upon a Time, to drown all Mankind,

Bells, Offerings to Images, Invocation of Saints. They baptize with Water (but the Children of the *Bramins* are also anointed with Oil) at which Time the Child is named. At the Time of the Birth of a *Bramin's* Child, they calculate its Nativity, which they don't publish till the Day of its Marriage. They marry about the seventh Year of their Age; they considering Marriage as one of the most blessed Actions of a Man's Life. In their Burials, they burn the Body to Ashes, and disperse these Abroad into the Air. Then follows their Mourning for the Dead. The Custom of a Woman's burning herself alive, at the Funeral of her Husband, Mr. *Lord* takes to be of a more modern Date than the former Institutions. *Chap. 13. p. 87.* we are told of a second Destruction of Mankind in manner following. 'The Lord gave Charge to *Ruddery*, whose Office was to bring Judgment and Destruction on Sinners, to cause the Bowels of the Earth to send forth a Wind, to sweep the Nations, as the Dust from the Face of the Earth. So *Ruddery* enraged the Winds in the Bowels of the Earth, which burst forth into Eruptions, and the great Body of the World had her Trepidations and Waverings; the Day seemed to change Colour with the Night, the Mountains and Hills were hurled from their Foundations; and, as some report, the River *Ganges* was carried from her wonted Rote, to run in a new Channel; so the Tempest destroyed all People, saving a few that the Lord permitted *Viney* to cover with the Skirt of his Preservation, reserved to be the Propagators of Mankind in the third Age'. Mankind (a few excepted) were extirpated a third Time by an Earthquake. See *Chap. 14.* The *Bramins* say, that we are now in the fourth or last Age; and that the last Judgment, (the Period of all sublunary Things) will be as follows. See *p. 91.* 'This Judgment will be more dreadful than any of the rest, and be by Fire.' They add, 'That *Ruddery* shall then summon up all the Powers of Destruction; that the Moon shall look red; that the Sun shall shed his purling Light like flaming Brimstone; that the Lightning shall flash with Terrors; the Skies shall change into all Colours; but especially fiery Redness shall overspread the Face of Heaven; that the four Elements of which the World at first was constituted, shall be at Opposition and Variance, till by this Agony she be turned to her first Confusion. Then (say they) shall *Ruddery* carry up the Souls of all People to Heaven with him, to rest in God's Bosom, but the Bodies shall all perish; so that they believe not the Resurrection, for (say they) Heaven being a Place that is pure, it cannot be capable of such gross Substances'. See Mr. *Lord, Chap. 15.*
Mr.

TRAVELS of the JESUITS. 253

Mankind, whose Actions he declared, had been such, that he had the greatest Cause to be dissatisfied

Mr. Lord's Book, from which I have borrowed so many Particulars, is writ with great Strength, Politeness, and Beauty, tho' printed above an hundred and ten Years since. I cannot forbear taking Notice here, tho' it be quite a Digression, that the great Author of *Paradise Lost*, seems to me, to have perused the Book in question; which I shall exemplify as follows. Mr. Lord observes that *Brammon*, 'travelling towards the East (in search of a Wife) came to a Valley, through which a Brook flowed, in the Descent of which there appeared a Woman, quenching her Thirst at the Stream. They were both naked (says he) Innocence not being then ashamed to reveal her Retirements and Privacies; nor having sinned so much with these immodest Parts, as to need a Veil to shroud them from Sight'. Thus *Milton*, *Paradise Lost*, Book IV. Line 312.

- ' Nor those mysterious Parts were then conceal'd,
- ' Then was not guilty Shame,——
- ' So pass'd they naked on, nor shunn'd the Sight
- ' Of God or Angel, for they thought no Ill.

Brammon afterwards addressing this Woman, prevailed upon her to become his Wife, 'for Joy whereof, the Sun put on his nuptial Lustre, and looked brighter than ordinary, causing the Season to shine upon them with golden Joy; and the Silver Moon welcomed the Evening of their Repose, whilst Music from Heaven sent forth a pleasing Sound, like the Accents of the sonorous Trumpet, joined in Concert with the triumphant Drum. So at the Nuptials of *Adam* and *Eve*, *Paradise Lost*, Book VIII. Line 511.

- ' All Heaven
- ' And happy Constellations on that Hour
- ' Shed their selectest Influence; the Earth
- ' Gave Sign of Gratulation, and each Hill.
- ' Joyous the Birds; fresh Gales and gentle Airs
- ' Whisper'd it to the Woods, and from their Wings
- ' Flung Rose, flung Odours from the spicy Shrub.

The Woman that *Cuttery*, the second Son, met with, is thus described by Mr. Lord. 'She advanced with a martial Gait, no less slow than majestic. Adown her Shoulders her Tresses fell gracefully; and these by the Motion of the Air, were turned into an agreeable Disorder. Every Blast that made a Change in their Disposition, gave a new Grace to her excellent

fied with them. However his Design, tho' carried on with great Secrecy, was discovered by *Wistnou*, Preserver of the Creatures. By this you'll perceive, my Lord, that they had the highest Obligation to him on this Occasion. *Wistnou* discovered the very Day on which the Flood was to break forth. His Power was not so considerable, as that he could suspend the Execution of the Design, formed by the God *Routeren*; but then, his Quality of Preserver-God, invested him with Authority enough to prevent the most pernicious Effects of it, which he did in Manner following.

Appearing one Day to *Sattiavarti*, his chief Confident, he told him privately, that an universal Deluge would soon follow; that the Earth would be overflowed; and that *Routeren* intended, on this Occasion, to destroy all Mankind, and every Animal. He bid him, however, not be under any Apprehensions; for that he, spite of *Routeren*, would find Means to preserve him (*Sattiavarti*;) and so order Matters, that he would have wherewithal to repopulate the Earth. *Wistnou's* Intention was to bring forth a wonderful Vessel or Bark, at a Time when *Routeren* should least be in Expectation of any such Vessel; and to shut up in it a prodigious Multitude (eight hundred and forty Millions at least) of Souls and Seeds of Beings. He ordered

* lent Person. This is partly the Description which *Milton* (Book IV. Line 304.) gives of *Eve*.

- * She as a Veil down to the slender Waist,
- * Her unadorned golden Tresses wore
- * Dishevel'd, but in wanton Ringlets wav'd,
- * As the Vine curls her Tendrils. —
- * Grace was in all her Steps, Heaven in her Eye,
- * In every Gesture, Dignity and Love.

Book VIII. Line 438.

Some other Passages might be compared, to enforce my Observation: But if *Milton* did borrow any Hints from our Author, in how wonderful a Manner has he embellished them!

Sattiaivarti, at the Time of the Flood, to ascend a certain vast high Mountain, which he pointed out to him very carefully. Some Time after, *Sattiaivarti*, as had been foretold, perceived a numberless Multitude of Clouds gathering. He then perceiv'd, calm and undisturbed, the Storm rising over the Heads of guilty Men; when immediately there fell from Heaven the most dreadful Rain that ever was seen. The Rivers rose, and spread, with Rapidity, over the whole Surface of the Earth. The Sea broke its Bounds; when, mixing with the swelled Rivers, it soon covered the highest Mountains. And now Trees, Animals, Men, Cities, Kingdoms, were swallowed up, and all living Creatures destroyed.

In the mean Time *Sattiaivarti*, with some of his Penitents, had withdrawn themselves to the Mountain, where they waited for the promised Succour, which, yet, could not prevent his being seized, every now and then, with certain Emotions of Fear. The Water which rose higher every Instant, and advanced insensibly towards the Place where he stood, filled him, from time to time, with terrible Alarms. Nevertheless, the Instant he fancied himself lost, he saw the Bark, which was to save him, appear. Immediately he entered it, with the virtuous Persons his Companions; taking also the eight hundred and forty Millions of Souls and Seeds of Beings.

The Difficulty now was, to manage the Vessel; and to prevent her being buried under the Waves, which roared horribly. But *Wistnou* intervened on this Occasion; when instantly assuming the Shape of a Fish, he made his Tail serve as a Rudder to steer the Bark. The Pilot God-fish was so skilful on this Occasion, that *Sattiaivarti* waited, calm and undisturbed, in his Asylum, 'till such Time as the Waters sunk below the Surface of the Earth.

The

The Thing is plain, (as your Lordship may perceive) and it requires no great Sagacity to discover, in this Account, (thus blended with Fictions and whimsical Chimæras) the Relation given in Scripture concerning the Flood, the Ark, and the Preservation of *Noah* and his Family.

But our *Indiens* did not stop here; for, after disguising *Noah* under the Name of *Sattiarvarti*, they might very well ascribe to *Brama* *, the most singular Incidents in the Life of *Abraham*. Here follow some Touches, which, in my Opinion, bear a great Resemblance to their Original.

The Conformity in the Name may, at first Sight, add some Weight to my Conjectures. 'Tis plain that *Brama* and *Abraham* are not vastly different; and it were to be wished, that Persons skilled in Etymologies, had never adopted more unnatural ones than this.

This *Brama*, whose Name is so near that of *Abraham*, married a Woman called by all the *Indians* *Sarasvadi*. Your Lordship will please to observe, that this Name enforces my Conjecture still more; the two last Syllables of the Word *Sarasvadi*, forming, in the *Indian* Language, an honourable Appellation; *Vadi* signifying much the same as *Madame* in *French*. The like Termination is found in the Names of several eminent Women; for Instance, in that of *Parvadi*, *Routeren's* Wife. Hence 'tis evident, that the two first Syllables in the Word *Sarasvadi*, which properly compose the whole Name of *Brama's* Wife, form the Word *Sara*, the Name of *Sarah*, *Abraham's* Wife.

* Mr. Lord, Chap. I. p. 5. relates that *Brammon*, the first of the four Sons of the first Man *Pourous*, 'being of a melancholy Constitution, and ingenious; God endued him with Knowledge, and appointed him to impart his Precepts and Laws unto the People; his grave and serious Look best fitting him for such a Purpose: For which Cause he gave him a Book, containing the Form of divine Worship and Religion'.

But

But there is yet something more singular than all this. *Brama*, among the *Indians*, as *Abraham* among the *Jews*, was the Chief or Head of several Castes or different Tribes. The two Nations agree likewise exactly with Respect to the Number of these Tribes. At *Ticherapali*, where now stands the most famous Temple of *India*, a Festival is celebrated annually, in which a venerable old Man walks after Twelve Children, who represent, according to the *Indians*, the Twelve Tribes of the chief Castes. Some Doctors indeed are of Opinion, that this old Man walks in the Ceremony in question, as *Wistnou*; but this is not the Opinion either of the learned in general, or of the common People, who usually say, that *Brama* is the Head of all the Tribes.

However this be, my Lord, I am of Opinion that, in order to discover, in the Doctrine of the *Indians*, that of the ancient *Hebrews*, it will not be necessary that the several Incidents co-incide in every Respect. The *Indians* frequently ascribe to different Persons, such Particulars as are related, in Scripture, but of one only; or, on the contrary, ascribe to one Person, what the Scripture relates of several. However this Difference, so far from destroying our Conjectures, ought, in my humble Opinion, to corroborate them. Methinks too studious a Resemblance would only raise the Reader's Suspicion on this Occasion. This being premised, my Lord, I shall proceed to relate such Particulars, as the *Indians* have extracted from the History of *Abraham* *, whether ascribed by them to *Brama*, or to some other of their Gods or Heroes. The

* Mr. Salmon, in his Modern Hist. V. I. pag. 325. London, 1739, 4^{to}. writes as follows. "The *Bramins* (according to the Missionaries) teach, that there is but one God infinitely perfect, who has been from all Eternity; but that he created three subordinate Deities, *Brama*, *Wistnou*, and *Routeren*. That to *Brama* he gave the Power of Creation; to *Wistnou* that of Preservation, and to *Routeren* that of destroying. But they say, the wiser

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The *Indians* honour the Memory of one of their Penitents, who, like the Patriarch *Abraham*, prepared

“ *Indians* reject the Fable, and ascribe all to the supreme Being, who by these several Ways has manifested himself to the World. The Missionaries also suggest, that the Religion of the *Indians* was derived from that of the *Jews*, and that the Scriptures were formerly communicated to them. Their Account of the Creation, the Flood, &c. having [bearing] a great Resemblance of [to] the Scripture Story. Father *Bouchet* tells us, that a learned *Bramin* assured him, that one of their Books gave an Account, that *Brama* made Man of the Dull of the Earth, and placed him in a Paradise, where was a Tree of Life, a Serpent; and after the Fall a Flood, an Ark, &c. Afterwards they make *Brama* to be *Abram*; and pretend there is a Tradition of one of their Penitents going to sacrifice his Son; and that some of the *Pagans* observe Circumcision, &c. And after the Father has run through the whole Scripture Story, and made the *Indian* Records exactly parallel to it, he introduces Confession as necessary to the Disciples of both Religions. But as I was inclined to believe great Part of the Story a Fiction before, from the exact Resemblance the Father makes between the *Bramins* Books and those of *Moses*; this Article of Confession which the Father adds, confirms me in that Opinion: Besides, as we have had Settlements and Factories in the Country above a hundred Years, it would have been very strange, if none of our own People, or the *Portuguese*, or the *Dutch*, should ever have made this Observation of the History of the *Bramins*, agreeing so exactly with the sacred Writings. Another Thing which would induce a *Protestant*, to suspect the Truth of what the Missionaries relate in religious Matters, is their frequent Pretences to the working Miracles, &c.” As Mr. *Salmon* states this Case, one would conclude that none but the Missionaries had informed us, that the *Indians*, believe one infinitely perfect God, and three subordinate Deities, *Brama*, *Wishnou*, and *Routeren*; but what I shall now quote from a *Protestant* Divine of great Learning and Veracity, together with the above Citations from Mr. *Lord*, prove that Father *Bouchet* (though he very possibly worked up his Subject too high) and the other Missionaries, were not the first Writers who took Notice of this Belief of the *Indians*, as well as of many other Particulars. I must observe, by the way, that there is a little Inaccuracy in Mr. *Salmon*, or the Printer, where 'tis said (above) that *Brama* was one of the subordinate Deities; Father *Bouchet* calling him *Brama*; and speaking afterwards of *Brama*, as *Abraham*, and not one of the subordinate Deities. From Mr. *Salmon*'s Way of Reasoning, I

pared to sacrifice his Son to one of the Gods of the Country. The Deity in question, had required this Victim;

am apt to think, that he had never looked into Dr. Hyde's *Historia Religionis veterum Persarum*, &c. in which that Author endeavours to prove, that the Religion of the ancient *Persians* bore a great Affinity to that of the *Jews*. Now as *Persia* and *India* are contiguous, we may (I presume) suppose with some Probability, that the Inhabitants of each Nation might be acquainted with their respective Religions. The Doctor observes, in the first Chapter of his learned Work, that *Abraham* opposed, to the utmost of his Power, all kinds of false Worship, and all the Superstitions of his Age; and that the *Persians* have this Patriarch in the highest Reverence, and own that they received their Religion from him, the Doctor being persuaded, that *Abraham* brought them back from their Errors, and restored the Worship of the true God, in its greatest Purity, among them.

The learned Doctor observes, in the second Chapter, that the *Persians* boast of having received their Religion from *Abraham*, on which Occasion he gives the History of that Patriarch's Life; examines what were his true Sentiments with Respect to Religion, and compares them with those of the *Persians*. He shews how *Abraham* became famous throughout the whole World; and that the Command of God, for him to offer up his Son, which the *Heathens* imagine was executed accordingly, made them conclude, that the most certain Way to obtain some signal Favour from Heaven, was to offer up one of their Children to God. Dr. Hyde says farther, that the *Indian* Idolaters stiled their chief Priest *Brahma*, or *Brabama*, which is the very Name of *Abraham*. He enquires, in the third Chapter, more minutely into the Religion of the *Persians*, and shews wherein it agreed, and what it still agrees in, with that of *Abraham*. He also declares, that the *Persians* were acquainted with the History of the Creation of the World, and that they learned it either from the *Jews* or *Zoroaster*; and afterwards, that the *Persians* were brought back from their Errors by *Abraham*; for which Reason they called their Religion, the Religion of *Abraham*. The 9th ch. of the Origin of Mankind, of the Flood, of various imaginary Terrestrial Paradises, of *Moses* and *Solomon*; and shews, that the Religion of the ancient *Persians* agrees, in many Points, with that of the *Jews*, and was borrowed from it. The Nation in question believed, that *Adam* and *Eve* were the Root whence Mankind sprung. They believed an universal Deluge, which overspread all the Earth; but all were not of this Opinion, some denying a Deluge; others affirming that it was not general; it not rising higher than the Top of a Mountain near *Hulvan*, a City upon the Frontiers of *Assyria* and *Persia*. He takes Notice, that the *Persians* have spoke of various Terrestrial Paradises;

Victim ; however, he was satisfied with the Father's good Intention, and so did not permit him to put it in Execution.

difes ; and have sometimes called the same Place by different Names, the Reason of which was owing to the Uncertainty of the true Situation of the Garden of *Eden* ; some fixing it at *Jerusalem*, and others at other Places. He affirms that the *Persians* had some Knowledge of *Moses*, they stiling him *the ruddy Shepherd who holds a Staff*, on Account of his being a Shepherd, when he dwelt with his Father-in-Law, *Jethro* ; and because he wrought all his Miracles in *Egypt*, and in the Wilderness, by his Rod. He then remarks, that they were acquainted with *Solomon*, whom they called *Gjem*, which also is the Name of one of their Monarchs. The Gospel (according to Dr. *Hyde*, and several learned Writers) informs us, that the Birth of Christ was revealed to the *Persians*.—As it appears from the above Particulars taken from the learned Doctor, that the ancient *Persians* were acquainted with so many Incidents mentioned in Scripture ; and as there are People still living in *Persia*, who profess the old Religion, I don't see why it might not have spread into *India* ; and consequently, Father *Bouchet* may not have imposed so much upon his Readers, as Mr. *Salmon* may imagine ; though I know the Jesuits give but too much Cause for us to suspect their Veracity in treating of religious Matters, as Mr. *Salmon* very justly observes. I am sensible that the Inquiry into the Religion of such ancient and remote Nations, is attended with numberless Difficulties ; and that we are frequently obliged to grope our Way, at random, and in the dark ; that such Conjectures frequently arise as are built upon a very slender Foundation, and which for that Reason strike very few Persons except the Enquirer, whose Fondness for his Subject often blinds him to such a Degree, that Truth is less visible to him than to an indifferent Spectator. But how obscure and uncertain soever this Subject may be, I found the Enquiry very pleasant, being guided by two such great Lights, as Dr. *Hyde* and Mr. *Lord*.

I shall again observe, that Father *Bouchet* may very probably have stretched, à la *Jesuite*, the *Indian* Particulars above, the better to suit them to his Purpose ; however, we cannot suppose the whole to be a Forgery and of Father *Bouchet's* own Invention, as Dr. *Hyde*, Mr. *Lord*, Mr. *Abraham Roger*, and the *Danish* Missionaries, who were all *Protestants*, have instanced a multitude of Particulars, in which a great Affinity between the Belief of these *Indians*, and that of the *Jews* and *Christians* (of the former especially) is found.

One great Reason why we ought indeed to suspect all Parallels of this kind given us by the Jesuits is, because their chief (though secret)

Execution. Yet some say, that the Child was put to Death, but that this God raised him afterwards to Life.

I met with a Custom, which surprized me, in one of the *Indian* Castes, called the Caste of Thieves. Your Lordship is not to suppose from hence, that because there is, among these *Indians*, an entire Tribe or Caste of Thieves; consequently all who follow this honourable Employment form a Body a-part, and are allowed the Privilege to plunder, exclusively of all others *. This means only, that the *Indians* of this Caste, really rob in a very licentious manner; but, unhappily, they are not the only Persons we are obliged to guard against.

After these few Illustrations, which appeared necessary, I return to my History. I find that Circumcision is practised in the Caste in question; and that not on Infants, but only on Persons of about Twenty Years of Age. Farther, none but the chief Persons of the Caste, are obliged to undergo that Ceremony. 'Tis of great Antiquity; and it would be exceedingly difficult to discover whence these Nations, who are wholly devoted to Idolatry should have borrowed it.

secret) View in making them, seems to be, to enforce the Doctrines of the *Romish* Church, in Opposition to such Tenets of the *Protestants*, as are the Subject of Controversy; for Instance the Doctrine of Transubstantiation. Now were the Jesuits to forge a Parallel between that Article of the *Romish* Church, and some Particular of the *Indian* Belief, they would suppose this to be of great Advantage to them in Disputes with the *Protestants*, as it would argue the Antiquity of such a Tenet. The same may be observed with Respect to Confession, Purgatory, &c.

* Though I have found but one Writer more who speaks of this Caste of Thieves. I yet don't doubt the Existence of such a Caste; a Sett of Wretches, who may be tolerated in some Measure, and yet heartily despised by their Countrymen, as the *Gypsies*, &c. among us.

Your Lordship has perceived the Story of the Deluge and of *Noah*, in *Wifnou* and *Sattiarvarti*; and that of *Abraham*, in *Brama* and *Wifnou*. You'll also see that of *Moses* in the same Gods; and I'm persuaded that it will appear less disguised than the former.

Methinks nothing can bear a greater Resemblance to *Moses*, than the *Wifnou* of the *Indians*, metamorphosed into *Cbrichnen*. In the first Place *Cbrichnen*, in the *Indian* Language, signifies *Black*; intimating that *Cbrichnen*, came from a Country whose Inhabitants are of this Colour. The *Indians* add, that one of *Cbrichnen*'s nearest Relations was exposed, from his Infancy, in a little Cradle upon a large River, where he was in imminent Danger of perishing. He afterwards was taken out of it; and being a very beautiful Child, was carried to a great Princess, who provided for him, and afterwards caused him to be well educated.

I wonder why the *Indians* should ascribe this Event to one of *Cbrichnen*'s Relations, rather than to *Cbrichnen* himself. But, my Lord, it becomes me to relate Incidents as I find them; and I shall not attempt to disguise the Truth, in order to make the Resemblance greater *. 'Twas not therefore *Cbrichnen*, but one of his Relations, who had his Education in the Palace of a great Princess. Here the Comparison with *Moses* is defective; but what follows will compensate for it in some measure.

The Moment *Cbrichnen* was born, he likewise was exposed upon a large River, to secure him from the Anger of the King, who resolved to put him to Death the Instant he should be born. However, the River opened its Waters in a respectful Manner, and would not hurt this precious Treasure. And now the Infant being taken out of this dangerous

* Methinks this favours a little of the Jesuit.

Situation, was brought up among Shepherds. He afterwards married their Daughters; and kept, during a long Time, the Flocks of his Father-in-Laws *. He soon distinguished himself among all his Companions, who chose him for their Captain. He then wrought Wonders in Favour both of the Flocks and of the Shepherds. He put to Death the King who had carried on a cruel War against them. He was pursued by his Enemies, when, finding it impossible to make Head against them, he withdrew towards the Sea, which opening him a Passage, swallowed up all his Pursuers. By this Means he had escaped the Torments they prepared for him.

What Man, after this, can doubt, but that the *Indians* knew *Moses* under the Name of *Wistnou* metamorphosed into *Chrichnen*? But to the Knowledge of this famous Leader of God's People, they have joined that of several Customs, written by him in his Books; as well as of many Laws promulgated by him, and which were observed after his Death †.

Among

* I wish the Father could have told us how many Wives *Chrichnen* had. From this Relation, one might conclude, that he had as many Wives as the Grand Signior has Mistresses in his Seraglio.

† God's delivering the Law to *Moses*, on the Mountain, as related in Scripture, seems to be copied by the *Indians*, as appears from the following Words. " God descending on the Mountain *Meropurbatee*, called *Bremau* to him, and out of a dark and dusky Cloud, with certain Glimpses of his Glory, he magnified himself to *Bremau*, telling him, that the Cause why he brought Destruction on the former Age, was because they did not observe the Instructions contained in the Book delivered to *Brammon*; so delivering a Book out of the Cloud into the Hand of *Bremau*, he commanded him to acquaint the People with the Things contained therein. So *Bremau* made known the Sanctions and Laws unto the dispersed Generations." This Book the *Banians* call the *Sbaster*, or of the written Word, and it consisted of three Parts; the first

Among these Customs, which the *Indians* must necessarily have borrowed from the *Jews*, and still practice in this Country, I include their frequent Bathings, their Purifications, their extreme Aversion to dead Bodies, the bare touching of which, they imagine to be Pollution. Add to these, the different Order and Distinction of Castes; and the inviolable Law, by which all Persons are commanded not to marry out of their own Caste or Tribe. I should never have done, my Lord, was I to examine the other Particulars to our Purpose. I shall add some Observations, which do not often occur in the Works of the Learned.

I was acquainted with a *Bramin*, a Person admired by his Countrymen for his great Abilities, who told me the following Story, the Sense of which was a Mystery to himself, so long as he continued an Idolater. The *Indians* perform a Ceremony called *Ekiam* (the most famous of all those solemniz'd in *India*) in which a Sheep is sacrificed. A Prayer is then offered up, when the following Words are spoke with a loud Voice: *When will the Saviour be born? When will the Redeemer appear?*

Methinks this Sacrifice of a Sheep, bears a great Resemblance to that of the Paschal-Lamb. For we must observe, my Lord, on this Occasion, that as all the *Jews* were obliged to eat their Share of the Victim; so the *Bramins*, though not allowed to eat Meat, are yet dispensed, as to Abstinence, on the Day of the Sacrifice, called *Ekiam*; and are obliged, by their Law, to eat some of the sacrificed Sheep, which the *Bramins* divide among themselves.

for the moral Law; the second for the ceremonial Law; and the third distinguished them into Castes or Tribes. The moral Law was comprized in eight Commandments, most of which vary very much from those of the Decalogue. See Mr. Lord.

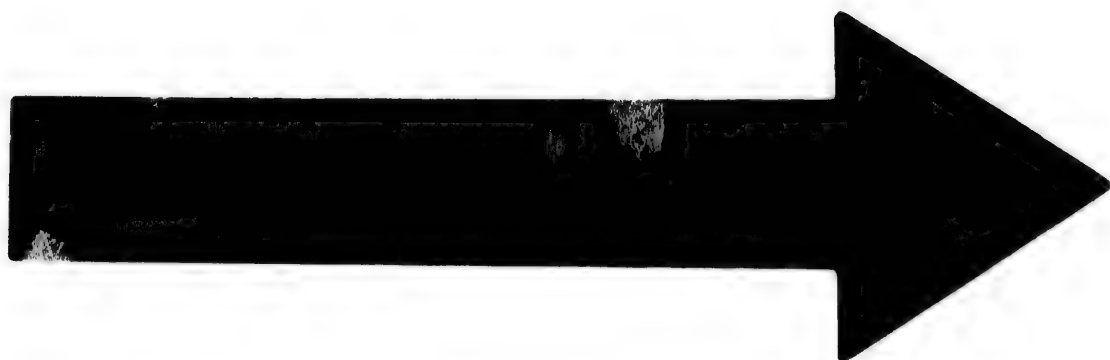
Several

Several *Indians* worship Fire; and even their Deities have sacrificed Victims to that Element. There is a particular Injunction for the Sacrifice of *Oman*, commanding the Fire to be always kept in, and never permitted to be extinguished. The Person who assists at the *Ekiam*, is obliged to lay, Morning and Evening, Wood upon the Fire to keep it in. This scrupulous Care corresponds well enough with the Command mentioned in *Leviticus*, Chap. vi. v. 12, 13. *And the Fire upon the Altar shall be burning on it, it shall not be put out: And the Priest shall burn Wood on it every Morning. The Fire shall ever be burning upon the Altar: It shall never go out.* The *Indians* have gone still further, out of their Regard to Fire; they throwing themselves into the midst of Flames. Your Lordship will here conclude, with me, that they had done much better not to have added this cruel Practice to the Ceremony they learnt from the *Jews*.

The *Indians* have also a mighty Idea of Serpents, they imagining that these Creatures have something Divine in them, and that 'tis good Luck to see them; whence many are induced to worship, and pay them the highest Reverence. But these ungrateful Reptiles sometimes bite their Worshippers cruelly. Had the Brazen Serpent which *Moses* shewed the *Israelites*, and whose bare Sight cured Distempers, been as cruel as the living Serpents in *India*, I very much question whether ever the *Jews* would have been tempted to worship it.

To conclude, let us add the Affection which the *Indians* bear to their Slaves. They use them almost as kindly as if they were their own Children; they educate them carefully, and furnish them very liberally with all Things. They never let them want either Food or Cloaths; commonly marry, and make them free

Several



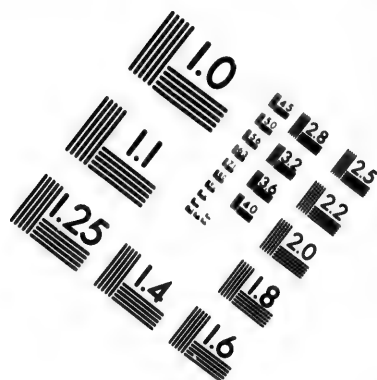
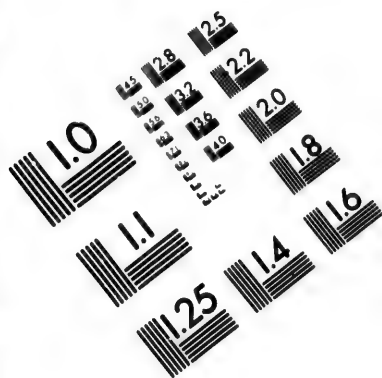
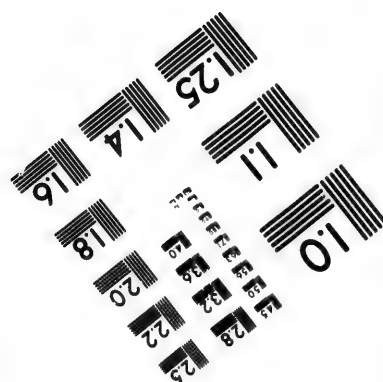
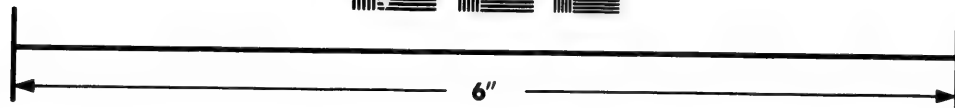
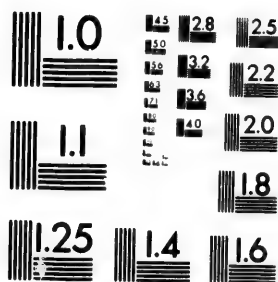


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them free *. Would not one infer, that *Moses* had addressed, equally to the *Indians* and *Israelites*, the Precepts found in *Leviticus* on this Head?

Can it therefore, my Lord, be naturally supposed, that the *Indians* were not formerly acquainted with the *Mosaical* Law? The Particulars related further by them, concerning their Law, and *Brama* their Law-giver, evidently remove, in my Opinion, any Doubts we still might entertain on this Head.

Brama gave the Law to Mankind; and this is the *Vedam*, or Book of the Law, which the *Indians* look upon as infallible. 'Tis, according to them, the pure, uncorrupt Word of God, dictated by *Abadam*, that is, by him who cannot err, and who always speaks essentially the Truth. This *Vedam*, or Law of the *Indians*, consists of four Parts. But several of their learned Men are of Opinion, that there was anciently a fifth, which being lost by Time, there was no Possibility of recovering it †.

The

* In the *Conferences between some Bramins and the Danish Missionaries*, pag. 333, the *Indians* speak with the greatest Humanity concerning their Slaves. "Touching such Persons as make it their Business to cajole half-witted innocent Men with large Promises, and other Allurements, in order to master them afterwards, by reducing them to the Condition of Slaves, we look upon such Men, as incapable of receiving Forgiveness of Sins, and of enjoying future Happiness; and 'tis a Proverb common among us, that a City which drives such an infamous Commerce, can never increase nor prosper."—Such a City may very possibly prosper, though undeservedly.

† This agrees in many Particulars, with what we are told by Mr. *Abraham Roger*, a Dutch Clergyman, who resided Ten Years at *Paliacate*, in *India*, and was very conversant with the *Bramins*. He wrote a Work, which is greatly esteemed, entitled, *A Door opened to the Knowledge of occult Paganism; or a true Representation of the Lives, Manners, Religion, &c. of the Bramins, who inhabit the Coast of Cormandel, and the neighbouring Countries*. Mr. *Roger* informs us, That the *Vedam* is the Book of the Law among these People, and contains all they are to believe or practice. 'Tis writ in the *Samscortan* Language, which is understood by such *Bramins* as never traffic. It was di-

The *Indians* have the Law they received from *Brama* in inexpressible Veneration. The awful Respect with which they listen to that Work ; the Choice made of Persons fit to read it; the Preparations which ought to be made for this Purpose, and a hundred more such Circumstances, agree perfectly with what we know concerning the *Jews*, with regard to the Law of God, and *Moses* who delivered it to them.

Unhappily the Reverence which the *Indians* bear to their Law is so great, that it becomes by this Means an impenetrable Mystery to us. I yet have been told so much concerning it, by some of their Doctors, as will be sufficient to prove, that the Books of the Law of the pretended *Brama*, are an Imitation of the Pentateuch of *Moses*.

The first Part of the *Vedam*, called by them *Ir-roocooovedam* *, treats of the first Cause, and the Manner in which the World was created. The most singular Circumstance they told me on this Occasion is, that, in the Beginning there were nothing but God and the Water; and that God was carried upon the Waters. The Similitude between

*vided into four Parts, viz. I. the Rego-Vedam, which treats of the first Cause, of the first Matter, of the Angels, of the Soul, of Rewards and Punishments, of the Generation and Corruption of Creatures, of Sin, and in what manner it may be remitted, &c. II. The Iffoor-Vedam, treating of the Powers which preside over, and govern all Things. III. The Sama-Vedam, containing a System of Morality, to prompt Men to the Practice of Virtue, to shun Vice, and hate the Wicked. IV. The Ad-daravana-Vedam, treating of their Religious Ceremonies, Temples, Sacrifices and Feasts. This last Part has been lost many Years; and 'tis to this the Bramins impute the Diminution of their Honours, and the Power they formerly enjoyed. The Vedam is here of indisputable Authority; the Indians are obliged to submit to its Decisions, whenever it is alledged to them; however, as they used to dispute frequently on the Manner of interpreting it, the Sense of it has been fixed by the *Jastras* or Declarations.*

* In French, *Irroucouvedam*.

this

this Particular, and the first Chapter of *Genesis*, is easily seen.

Several *Bramins* told me, that in the Third Book, called by them *Samaravedam*, are a great Number of Moral Precepts. This seems to bear an Analogy to the Moral Precepts, with which the Book of *Exodus* is interspersed.

The fourth Book, called by them *Adaranavedam*, contains the different Sacrifices to be offered up, the Qualities required in the Victims, the manner of building Temples, and the several Festivals to be solemnized. We may naturally suppose this to be borrowed from the Books of *Leviticus* and *Deuteronomy*.

Finally, my Lord, that nothing may be wanting to complete the Parallel: As *Moses* received the Law on the famous Mount *Sinai*; *Brama* also delivered the *Vedam* of the *Indians*, from the celebrated Mountain *Mahameroo*. This Mountain, in *India*, was called by the *Greeks*, *Meros*, whereon, according to them, *Bacchus* received his Birth, and 'twas the Residence of the Gods. The *Indians* affirm to this Day, that on this Mountain are situated the *Chorcams*, or different Paradises acknowledged by them.

Is it not just, my Lord, after having been thus prolix on *Moses* and the Law, that I also should take some Notice of *Miriam* *, Sister to this great Prophet? I am very much mistaken, or her Story has not been entirely unknown to our *Indians*.

The Scriptures relate concerning *Miriam*, that after the miraculous Passage of the *Red-Sea*, she assembled the *Israelitish* Women; when taking up Musical Instruments, she began to dance with her Companions, and to sing the Praises of the Almighty. Now the *Indians* relate the following Par-

* Our Jesuit calls her *Marie* (*Mary*) agreeably to the *French* Version of the Bible. *Miriam* and *Mary* must denote the same Person.

ticulars,

particulars, which very much resemble those just mentioned, concerning their famous *Lakeoomi*. This Woman, as well as *Miriam* Sister to *Moses*, came out of the Sea in a sort of miraculous Manner. *Lakeoomi* had no sooner escaped this imminent Danger, but she ordered a magnificent Ball, in which all the Gods and Goddeffes danced to the Sound of Instruments.

It would be an easy Task for me, after thus going through the Pentateuch, to examine the rest of the Historical Books of Scripture; and to discover, in the Tradition of our *Indians*, Matter sufficient to continue my Comparison. But as too exact a Disquisition of these Particulars might tire you, I therefore will relate but one or two more Incidents, which most strongly affected me, and best suit my Purpose.

The first which occurs to me, is that told by the *Indians* concerning *Arichandiren*. This is a very ancient King of *India*, who, excepting his Name, and a few Circumstances, can certainly be no other than the Scripture *Job*.

The Gods met one Day in their *Chorcam*, or Paradise of Delights. *Devendiren*, the God of Glory, presided in this illustrious Assembly. There likewise met here a Croud of Gods and Goddeffes: The most famous Penitents had also their Place in it, and particularly the seven chief Anchorets.

After some indifferent Discourse had passed, the following question was started, whether it be possible to find, among Mankind, a perfect Prince. Almost all of them declared, that there was not one but was subject to great Vices; *Vichouva-moutren* * being at the Head of those who made this Assertion. However, the celebrated *Vachichten* affirmed the contrary; and insisted, in the strongest Terms,

* In English, *Vichouva-moutren*.

that King *Arichandiren*, his Disciple, was a perfect Prince. *Vichouva-moutren*, being of a most impetuous Temper, and consequently could not bear Contradiction, was fired with Anger; and told the Gods, that he would shew them evidently the Faults of *Arichandiren*, in Case they would but abandon that pretended Prince to him.

Vachichten accepted the Challenge; when 'twas agreed, that whichever of the two was mistaken, should yield up to the other all the Merit he might have accumulated by a long Penitence. Accordingly, the unhappy King *Arichandiren* was the Victim of this Dispute. *Vichouva-moutren* put him to every kind of Trial: He reduced him to the Extremes of Poverty, drove him from his Kingdom, brought his only Son to the Grave, and even took from him his Wife *Ci andirandi*.

But the Monarch in question, spite of all this cruel Usage, still continued steadfast in the practice of every Virtue, with such a Tranquility of Mind, as the Gods themselves, who put him to these barbarous Trials, could never have possessed.

Accordingly they rewarded him in the most magnificent Manner for his Constancy. The Deities embraced him one after another; and even the Goddesses themselves congratulated him on that Account. They restored his Wife to him, and raised his Son from the dead. *Vichouva-moutren* resigned, pursuant to the Contract, all his Merits to *Vachichten*, who made a Present of them to King *Arichandiren*; and the defeated Deity withdrew, very reluctantly, in order to enter again into a long Course of Penitence, to accumulate, if possible, a large stock of fresh Merit.

The second Story I am to relate, is of a yet more gloomy Turn; and bears a still greater Resemblance to an Incident in *Samson's* Story, than the Fiction of *Arichandiren* does to that of *Job*.

The

The *Indians* affirm, that their God *Ramen* undertook, once upon a Time, to conquer the Island of *Ceylon*; to succeed in which this Conqueror, tho' a God, employ the following Stratagem. He raised an Army of Apes, and appointed, as their General, an Ape of Distinction, called by them *Anouman*. He then wrapped several Pieces of Linnen round the Ape's Tail, on which some large Vessels of Oil were poured. Fire being set to it, and the Ape running frantic through the Corn, Woods, and Towns, set every Thing in a Blaze; he destroying whatever came in his Way, and burning the greatest Part of the Island to Ashes. After such an Expedition, it could be no very difficult Matter to make a Conquest of *Ceylon*; which indeed might have been atchieved by a Deity of no great Power *.

I very

* *Pietro della Valle*, *Parte I.* of his *Viaggi*, page 72, speaks of the Miracles performed by the God *Ramo* (whom I suppose to be this *Ramen*) and the Exploits of an Ape, who must have been very notable in his Way. *Della Valle* tells us, that he was almost ready to burst, whilst these Miracles were telling him, with great Seriousness and Gravity, by an *Indian* who otherwise was a Person of good Sense. 'In verità mi fece schiattar più volte di ridere: non tanto per la stravaganza delle novelle, quanto per veder che egli, per altro, huomo grave & accorto, le credeva nel modo che fanno tutti gli altri della sua nazione, con somma fermezza e riverenza.' One of the Prowesses of the God *Ramo*, and the Ape in question, is as follows: *Ramo's* Wife being stole from him, and carried very secretly into the Island of *Ceylon*, as was afterwards revealed to him by the Gods, he went in order to get her back, on which Occasion he employed the utmost Cunning, Pains and Valour. The greatest Service done him at this Time, was by the King of the Apes, a most comely Creature in his Way, and of an enormous Size; he assisting *Ramo* with the whole Army of his Subject-Apes, who then had the use of Speech, and enjoyed Dominion. *Ramo* and his Army being come to a narrow Pass on the Sea-side, and there being no Bridge to cross over, several Shell-fish crouded together, when forming a Bridge, from the Continent of *India* to the Island, the God and his Sable-Army marched over it; by

I very possibly, my Lord, may have expatiated too much on the Conformity between the Doctrine of the *Indians* and that of the *Israelites*. I therefore will be more succinct on the second Head, which I shall submit, as I do the first, to your Judgment; and confine myself to certain cursory Reflections, which induce me to think, that such *Indians* as live in the most inland Countries, were taught the *Christian* Religion, as early as the Primitive Times; and that both they, and the Inhabitants of the Coast, were instructed by St. *Thomas*, and the first Disciples of the Apostles.

I shall begin with the confused Idea the *Indians* entertain of the ever-blessed Trinity, which was anciently preached to them. I have already spoke of the three principal *Indian* Gods, *Bruma*, *Wistnou*, and *Routeren*. Most of the *Heathens*, indeed, say, that they are three different and separate Deities;

by which Means the former recovered his Wife; in Memory whereof the *Banians* solemnize annually a Festival which lasts three Days. 'Essendogli (à *Ramo*) stata rubata la moglie, e condotta, nel isola di *Seilàn* d'entro al mare, e tenuta là con grandissima secretezza e custodia; egli, non sò, se per revelation de' Dei, o di un' altro suo pari, saputo dove era, andò a ricuperarla: il che fece con grandissime fatiche, con molte prodezze, e con non poco prudenza, usando anche, quando bisognava, mille astutie, & arti. Però, in questo gli valse molto l'aiuto del Rè delle Scimmie, Scimmione esso ancora di buonissima gratia, e di smisurata grandezza; il quale, con tutti gli eserciti delle sue scimmie, che all' hora parlavano, e havevano dominio, e governo nel mondo, gli diede molto favore, e con l'opera, e co'l consiglio—quando andò all' isola per ricuperar la moglie; non vi essendo barche da passare il mare (il quale tuttavia in quel luogo non e altro che uno stretto angustissimo, e di poco fondo) tutti i pesci testacei vennero sopra acqua, & unitisi, insieme fecero di loro stessi un ponte dalla terra ferma all' isola, sopra'l quale *Ramo* & il suo compagno, il gran scimmione Rè delle Scimmie, passarono. In memoria del giorno di questa ricuperation della moglie di *Ramo*, celebrano *J. Baniani* ogni anno—una festa per trè giorni. p. 72.' Here we have the God *Ramo* or *Ramen*, an Army of Apes, and the Island of *Ceylon*; but whether Father *Bouchet* may have worked up his Story from this, I shall not take upon me to determine.

but many *Nianigueuls*, or spiritual Men, assert that these three Gods, though separated in Appearance, are really but one God. That this Deity is called *Bruma*, when he creates, and exercises his Amighty Power; *Wistnou*, when he preserves created Beings, and exhibits Marks of his Goodness; and, lastly, *Routeren*, when he destroys Cities, punishes the Guilty, and displays the Effects of his just Anger.

Some Years since, a *Bramin* explained the Notion he had of the fabulous Trinity of the *Heathens*, in Manner following: We must, says he, represent to ourselves God and his three different Names, which answer to his three principal Attributes, under the Image of those Triangular Pyramids, raised before the Gates of certain Temples.

Your Lordship will take it for granted, that I don't pretend to say, that this Notion of the *Indians* corresponds very exactly with the Truth, acknowledged by the *Christians*. However, it shows, at least, that this People were anciently possessed of a purer Light; and that it was darkened by the Difficulties which must necessarily have occurred, in a Mystery so far above Man's weak Reason *.

The Mystery of the Incarnation is still more clouded by Fiction. However, the *Indians* in general acknowledge that God assumed the Flesh several Times. Most of the People † agree, in inscribing these Incarnations to *Wistnou* the second Deity of their Trinity; and they farther declare, that this God never took the Flesh, except when he became the Saviour and Deliverer of Men.

Your Lordship will observe that I am as concise as possible. I now proceed to our Sacraments. The *Indians* assert that Bathing in certain Rivers, quite

* The Reader may remember what was quoted from *Bernier*, on this Head, a little above.

† See Mr. *Rogers*, &c.

washes out Sin ; and that this mysterious Water not only washes the Body ; but likewise purifies Souls in a wonderful Manner *. Would not one conclude this to be some Remains of the Sacrament of Baptism, which had been taught them anciently ?

I should not have observed any Thing particular, with Regard to the Sacrament of the Lord's Supper, had not a converted *Bramin* hinted to me, some Years since, a Circumstance that is remarkable enough to be mentioned here. The Remains of Sacrifices, and the Rice distributed in the Temples for Persons to eat, is called by the *Indians*, *Prajadam*. This Word, in our Language, signifies Divine Grace, which we express by the *Greek* Word, *ευχαριστία* †.

We see something still plainer with Regard to Confession ; and, I believe, it may not be improper to enlarge a little more on that Head.

*|These Washings are mentioned by most Writers on *India*. In the *Conferences of the Danish Missionaries*, pag. 218, a *Bramin* says: " We believe the Water to be a God, and the most gracious and beneficent of all the Deities, to us Mortals ; purifying our Souls, as well as our Bodies, when accompanied with the ordinary Ceremonies, and with the established Formulas of devout Prayers." And in Mr. *Abraham Roger's* Treatise, Part II. Chap. 14. 'Tis observed that, ' Among the several Rivers of fresh Water, the *Indians* ascribe a very great Holiness to the *Ganges*. Its Virtue is so great, that it has an Effect even on all such as barely wash themselves in it, without any Design of thereby obtaining the Remission of their Sins. The Inhabitants of *Bengal* repose so much Confidence therein, that such of them as live on the Banks of that River, never fail to carry their Sick thither, when they are almost expiring ; and plunge them in the Water as high as the Waist.—'Tis universally agreed, that whatever Water a Man may wash himself with, they all have the same Effect, provided that while he is using them, he thinks on those of the *Ganges*, and says, *Ganga Sianam*, i. e. O *Ganges* wash me !' The Water of the *Ganges* is put into Bottles, and carried up into the Country, as *Pymont*, &c. are in *Europe*.

† It signifies properly, returning Thanks.

'Tis

'Tis a kind of Maxim among the *Indians*, that whosoever confesses his Sins, shall be pardon'd *Cheida param chounal Tiroum*. They celebrate a Festival annually, during which they go and confess themselves on the Bank of a River, in order that their Sins may be entirely effac'd. In the famous Sacrifice of *Ekiam*, the Wife of the Person who presides at it is obliged to confess her Sins; to reveal the blackest she may have committed; and to recapitulate them exactly. An *Indian* Fiction which was told me to this Purpose, will inforce my Conjectures still more.

When *Cbrichnen* was in the World, the renowned *Draupadi* * was married to the five famous Brothers, all Kings of *Madura*. One of these Princes, on a certain Day, shot an Arrow at a Tree, which brought down an exquisite Fruit; the Tree belonged to a celebrated Penitent, and had this Property, that it bore every Month one of the Fruits in Question, which wrought so powerfully on the Eater, that he wanted no other Sustenance during that Month. But as Men, in these remote Ages, dreaded the Curses of Penitents, much more than those of the Gods; the five Brothers were afraid that the Hermit would curse them; for which Reason, they besought *Cbrichnen* to aid 'em in their Distress. The God *Wistnou*, metamorphos'd into *Cbrichnen*, told both them and *Draupadi*, who was then present, that he knew but one Way of attoning for this mighty Injury, which was, for them to make a general Confession of all their Sins: That the Tree from which the Fruit fell was six Cubits high; that, in Proportion as each of them should make his Confession, the Fruit would rise to the Height of a Cubit; and that, at the End of the last Confession, it would join to the Tree, as before.

* In English, *Draupadi*.

This was a bitter Remedy ; however, they were forc'd either to submit to it, or be expos'd to the Curses of a Penitent. This made the five Brothers resolve to make a full Confession of all their Sins. The Difficulty was, to prevail with the Woman to do the same ; and 'twas a long Time before they cou'd gain their Point : For the Instant it became necessary for *Draupadi* to speak of her Sins, she grew reserv'd ; and was fond of nothing but Secresy and Silence : Nevertheless, by repeating to her the deadly Consequences of the *Sanias*'s, or Penitent's Curse, she promis'd to observe implicitly whatever should be requir'd at her Hands. Having gain'd thus far, the oldest of the Princes began this painful Ceremony, and made a very minute Confession of all his Sins. As he spake, the Fruit ascended ; and, at the End of the first Confession, 'twas risen only a Cubit higher. The other four Princes follow'd the Example of their elder Brother, when the same Prodigy was seen ; that is, at the End of the fifth Confession, the Fruit was risen exactly to the Height of five Cubits.

There remain'd now but one Cubit, and this concern'd *Draupadi*. She, after many Struggles, began her Confession, when the Fruit rose insensibly. She now pretended that she had done, and yet the Fruit was still Half a Cubit from the Tree : 'Twas manifest she had forgot, or rather conceal'd, some Sin. Upon this, the five Brothers besought her, with Tears, not to destroy herself, and them, thro' false Modesty. Their Prayers, however, were ineffectual ; but *Chrichnen* coming at last to their Assistance, she discover'd a Sin, in Thought, which she wou'd fain have conceal'd. Scarce had she done, when the Fruit ended its miraculous Progress, and was join'd to the Branch from which it had been sever'd.

I will

I will here end the long Letter which I have taken the Liberty to address to your Lordship. I therein have given you an Account of such Particulars as were told me by the *Indian Nations*, who, in all Probability, were antiently *Christians*, but fell back, many Ages since, into the Errors of Idolatry. The Missionaries of our Society, treading in the Footsteps of St. *Francis Xavier*, have been labouring these hundred Years to bring them back to the Knowledge of the true God, and the Purity of the Gospel Worship.

You may perceive, that, at the same Time we win over these abandon'd Nations to *Christ*, we endeavour to be of some Service to the *Literati* in *Europe*, by our Discoveries in Countries with which they are not enough acquainted. Your Lordship's profound Sagacity, and familiar Acquaintance with the learned Men of Antiquity, can alone supply whatever may be wanting on our Side, with regard to the Informations we receive from the People in Question. If these new Lights happen to be of some Service to Religion, no Person can enforce them better than your Lordship. I am, with the most profound Veneration,

My Lord, &c.

BOUCHET.

*The greatest Part of the next Letter, from Father Bouchet, to Father Baltus, relating to the pretended Oracles of the Devil in India; and the Silence of these Oracles, in all Countries where the Christian Religion is established, is * omitted. The remainder is in the following Note.*

Father

* This Father *Baltus* wrote an Answer to the History of the Oracles, to show that the Devil used antiently to pronounce Oracles by the Mouth of the Idol-Priests; and that these Oracles ceased in Proportion as *Christianity* increased in the World. The

Father MARTIN, to Father DE VILLETTE.

Reverend Father,

THE Regard you show for the Blessings which Heaven is pleas'd to bestow on our Labours, makes it incumbent on us to inform you of their Progress ;

Design of Father *Bouchet*, in the Letter in Question, is to corroborate Father *Baltus*'s Doctrine, from Examples in *India*, which the former pretends to have been an Eye-witness to. *Credat Judæus Apollo.*

Father *Bouchet* informs us of a Method the *Indians* use to discover any secret Robbery, which is as follows : ' When several Persons are suspected of a Robbery, and the individual Person cannot be pitch'd upon, the following Method is employ'd. They write the Names of all the suspected Persons on different Bits of Paper, and these are laid in a circular Form. They next call upon the Devil with the usual Ceremonies, and then withdraw ; after having shut in and cover'd the Circle in such a Manner that no one can touch any Thing in it. Some Time after they come back, uncover the Circle, and the Person whose Name is found out of its Rank in the Circle, is judg'd to be the only Person guilty. This sort of Oracle has been found, by repeated Experience, to discover so often the Thief, that this single Proof is sufficient to make him be thought criminal.' What a shocking Proof is this ! and yet Father *Bouchet* does not censure the *Indians* on that Account, tho' they deserve the severest Reproaches ; as Innocence may thereby be expos'd to the most cruel Treatment. Father *Bouchet* seems surprizingly credulous on Occasion of these Oracles, he affirming : ' That those Persons who call up the Devil, will hold up, singly, a kind of Cradle, or Basket, tho' made of Twigs which are quite loose and disunited ; and that others will toss a linen Sheet into the Air, which remains there stretch'd out at full Length, and unsupported.' He afterwards tells us, ' that the evil Spirits sometimes exercise their Power over the Bodies of some of the *Indians*, by stooping their Heads so low, and bending their Arms and Legs, behind, in such a Manner, that their Bodies are in the Form of a Bowl, on which Occasion they are in the greatest Torment.' The Father afterwards relates the Discovery which was made of a Fraud of the Idol Priests, which, as it concerns the *Indian* Ceremonies, I shall give here. ' Not many Years since a King of *Tanjaour*, who had been greatly attach'd to the Idols, be-

gan

Progress; and 'tis with great Pleasure I now endeavour to gratify your Curiosity in that Particular.

To

gan to cool in his Devotion. Before this, he used always to visit regularly, every Month, a famous Temple call'd *Manar-covil*, on which Occasion he was ever very liberal of his Alms to the Priests of the Temple, with which they consequently must have been vastly well pleased. But how deeply were they griev'd, when they perceiv'd that the Monarch had forsaken their Temple! However, I fancy that it wou'd have been no little Consolation, had he sent them the usual Sums; [How severe our *Jesuit* is upon his Brother-Idolaters!] The Misfortune was, they were depriv'd, at one and the same Time, of the Honour of the Prince's Presence, and of the Profits which accru'd to them from his Visits. The *Bramins* therefore met; and this being an Affair which concern'd them very nearly, they debated a long Time upon the Course which it wou'd be proper for them to take. The Business was, to prevail with the Prince to visit, as usual, the Temple of *Manar-covil*. They did not doubt, in case they cou'd be so happy as to succeed on this Occasion, but that the Prince wou'd continue his Liberality; and for this Purpose they thought of the following Stratagem.

They spread a Report throughout the whole Kingdom, that *Manar*, (the Idol), was deeply afflicted; that he was seen to shed large Tears; and therefore, that the King ought to be inform'd of it. They pretended, that the God's Affliction arose from the Contempt in which he was held by the Monarch; that *Manar* had always lov'd and protect'd him; that he nevertheless shou'd be forced to punish him for this Insult: However, that some Remains of Tenderness forced abundance of Tears from his Eyes.

The King of *Tanjaour*, being a very great Bigot, was terrified when this was told him; and therefore thought it incumbent on him to appease, as soon as possible, the Anger of the God *Manar*. He therefore went to the Temple, follow'd by a Croud of Courtiers, where he fell prostrate before the Idol; and seeing that it really wept, he conjur'd the God to pardon his past Forgetfulness; promising him to repay, with Interest, the Injury which his Negligence might have done him in the Minds of his Subjects. To make good his Words, he took the best Course possible to satisfy the *Bramins*; he ordering a Sum, to the Value of a thousand *French* Crowns, which he had brought for that Purpose, to be distributed among them. The Prince did not suspect the least Fraud in the *Bramins*. As the Statue was entirely detach'd from the Wall, and placed on a Pedestal, he thought he had Demonstration

To the best of my Remembrance, I mention'd, in my last Letter, the Voyage I had made to the Coast of

' sufficient of the Truth of this Prodigy, and look'd upon the
' *Bramins* as a most excellent Sett of Men.

' But the Officers of his Train were not quite so credulous.
' One of them, among the rest, went to the Monarch as he was
' coming out of the Temple; and told him, that there was
' something so extraordinary in what he saw, that he cou'd not
' but suspect some Fraud. This exasperated the King against
' the Officer, and made him consider the Suspicion as highly
' impious; however, the Officer was so very urgent, that at last
' his Request was indulg'd, viz. to have the Statue narrowly
' examin'd into. The Officer return'd immediately to the
' Temple, when he placed a Guard at the Door, and took
' some trusty Soldiers with him. He then remov'd the Statue
' from a sort of Altar on which it was placed: and, examining
' it very carefully on all Sides, was greatly surpriz'd to meet with
' nothing to enforce his Conjectures. He had imagin'd there was
' a small leaden Pipe which was continu'd, from the Altar to the
' Statue; and that Water was convey'd this Way into it, which
' afterwards trickled from its Eyes. He found nothing like this;
' but having gone thus far, he continu'd his Search, and at last
' discover'd, by an almost imperceptible Line, a Conjunction of
' the upper Part of the Head with the lower. He then separated,
' by Force, these two Pieces one from the other; and
' found, within the cavity of the Skull, a little Ball of Cotton
' soak'd in Water, which fell, Drop by Drop, into the Idol's
' Eyes.

' How joyful was the Officer, when he at last found what he
' sought! but how greatly surpriz'd was the Prince when he
' himself was an Eye-witness to the Imposture of the *Bramins*!
' This threw him into a Rage, so that he instantly commanded
' them to be severely punish'd. He began by making them return
' the Money he had just before given them; after which
' he sentenc'd the *Bramins* to pay to the Value of a thousand
' *French* Crowns. None but those who know how greedy these
' People are of Money, can be sensible of the Anguish they felt
' on this Occasion; this heavy Fine being as intolerable as the
' most grievous Punishment.'

Father *Bouchet*, in the Course of this Letter, tell us that
Oracles are deliver'd here only by the Mouths of the Priests, and
never from Trees and Statues, as was supposed antiently. He
declares, that any Delivery of this latter Kind is instantly suspected
by the *Indians*, of which he gives the following Example.
' Two Traders had buried, by Agreement, in a very secret
' Place, their common Treasure, which some Time after was
' stole

of *Cormandel*; and 'tis there, if I mistake not, that my Relation ends. I shall now inform you of the most

• stole away. The Trader who had carried it off, was the first
• who declar'd himself innocent; and call'd his Companion a
• faithless Wretch, and a Thief. He even went so far, as to
• declare that he wou'd prove his own Innocence, by the Oracle
• of a celebrated Deity whom the *Indians* worship under a certain
• Tree. On the Day pitch'd upon, the *Indians* endeavour'd to
• call up the Spirits with the usual Ceremonies; on which Occa-
• sion they expected that some of the Persons present wou'd be
• seiz'd by the God or Devil who was then invoc'd. But how
• great was their Surprise, when they heard a Voice issue from
• the Tree, which declar'd the Thief to be innocent; and ac-
• cused his guilty Brother of the Robbery! But as Oracles are
• never publish'd in *India* in this Manner, the Persons sent by
• the Court to be Spectators of this Ceremony order'd the Tree
• to be narrowly search'd, before they shou'd proceed farther
• against the Person accus'd. The Inside of the Tree was rot-
• ten, for which Reason, they laid some Straw into a Hole of
• it; and afterwards set Fire to it, in order that the Smoak, or
• the Violence of the Flame, might oblige this new Oracle to
• deliver itself in a different Tone, in case, as was suspected,
• any Person should be hid in the Trunk of the Tree. The Expe-
• riment succeeded, for the Wretch who lay conceal'd in it, did
• not chuse to be burnt to Death, but cried aloud, that he wou'd
• tell them all, if they wou'd but put out the Fire, which began
• to scorch him. They took Pity of the Fellow; the Fire was ex-
• tinguish'd, and he made a full Discovery of the whole Imposture.

Father *Boucher* afterwards tells us of another Practice of the *In-
dians*. 'Certain Penitents offer up Sacrifices on the Banks of
' Rivers with great Ceremony. They draw a Circle whose
' Diameter is about one or two Cubits, round which they place
' their Idols, in such a Manner that their Situation answers to
' the eight chief Winds. The *Heathens* imagine, that eight in-
' ferior Deities preside over these eight equi-distant Parts of the
' World. They invoke these false Deities, on which Occasion,
' some of these Statues move before all the Spectators, and
' turn themselves in the Places where they are set, tho' no Per-
' son is near them.' The Father is afterwards so credulous or
hypocritical as to add; 'This is done in such a Manner, that
' their Motion can be ascrib'd to nothing but the invisible Ope-
' ration of the evil Spirit.'

Father *Boucher's* Design, by this Letter, seems to have been to
persuade People in *Europe*, that the *Jesuits* make a great Progress
in their Conversions in *India*. As this is said to be a pecu-
niary Advantage to the Society, 'tis no Wonder that the Father
shou'd

most singular Incidents which have happen'd since.

The Evening before *Asb-wednesday*, I set out from *Cormandel*, to go to my destin'd Mission. About Midnight my Disciples and I got to the Bank of a River which we were to cross over; the Night being exceedingly dark, we wandered into a Part of the River which was so very deep that we were up to the Chin in Water; so that we shou'd not have been able to extricate ourselves, had not Providence been so gracious as to interpose in our Favour.

Such Missionaries as travel from the Coasts inhabited by the *Europeans*, are obliged to set out in the Night, to prevent their being seen by the Heathens, who would reproach 'em with being *Pranguis*, or *Europeans*; a Circumstance which wou'd make us contemptible in their Eyes, and raise in them an insurmountable Aversion to our Religion.

After travelling some Time, I spent the Remainder of the Night in a ruin'd House, standing at the Entrance of a Village. The Cold which seiz'd me, as I cross'd the River, threw me into a Fever, which very much alarm'd the *Christians*, my Companions. I wanted a little Fire to be lighted; but we did not dare to make any, for Fear of drawing the Heathens to our Hut, as they thereby wou'd have discover'd me to be an *European*. For this Reason, I set out again two Hours before Day, and travell'd a considerable Way, which fatigu'd me prodigiously.

shou'd assert Falsities to advance it. That he had some Views of drawing in People, in *Europe*, to contribute towards the Support of these Missions, is evident, from almost the Conclusion of the present Letter. 'What Joy (says he) will it be 'for those pious Persons, who contribute towards the Support of 'such Missionaries and fervent *Christians*, as assist us in our apostolical Labours, to hear that the Glory of our Religion, to 'the promoting of which they contribute, is diffused with so 'much Splendor in these *Heaven* Countries!'

Heaven

Heaven thought it necessary that I should travel very hard. About Evening, four or five Persons appear'd at our right, and were advancing towards us as fast as possible. As this whole Country is infested with Thieves, we thought of nothing but an Attack; but our Fears were soon remov'd, the People being *Christians*, who were making the utmost Haste, only to beseech me to prepare for Death, a *Christian* Woman who was expiring. I then left the Road to follow them; and arriv'd, about Evening, at the Side of a Pond, in a deep Solitude. The *Christians* had brought the sick Woman thither, because it wou'd have been dangerous to enter the Village, as the greatest Part of its Inhabitants were Idolaters, and Enemies to the *Christian* Name. I was very much edified at the holy Frame of Mind in which I found the Woman; and after hearing her Confession, and preparing her for Death, I continu'd my Journey towards *Coot-tour*.

I arriv'd thither about Noon, and found a *Portuguese Jesuit*, Father *Bertholdi* by Name, who labours in that Mission with a Zeal much superior to his natural Strength. He inform'd me of a Danger which he, by the Goodness of Providence, had just before escap'd. He had gone very early to his Confessional, which is a Hut cover'd with Straw, where is a little Lattice that looks upon the Church-yard, and whither the *Christians* go one by one, to Confession. Being here, and shaking the Stag's-skin which covers our Seat, a large Serpent, call'd *Cobra-capel* in *Portuguese*, glided out of it. This Reptile emits its Poison in an Instant, and wou'd certainly have bit the Father, had he happen'd to have sat down upon the Skin, without first shaking it. As the Walls of our poor Houses are of Clay, we are often visited by these Creatures, and in Danger of being annoy'd by them. I gave you, in my last,

some

some singular Instances to this Purpose: I therefore shall only observe, here, that this is a Danger we are often expos'd to in the Mission of *Madura*.

The Species of Serpents I now speak of, are more common hereabouts than in the other Parts of *India*; because the *Indians*, imagining them to be consecrated to one of their Deities, pay them a certain Worship; and are so solicitous about their Preservation, that they keep and feed some of them at the Doors of their Temples, and even in their own Houses. They call this kind of Serpent, *Nalla Pamboo*, or good Serpent; this Reptile, according to them, bringing Happiness to those Houses where it inhabits. Nevertheless, how propitious soever it may be, it often proves the Death of its Worshipers.

The specifick Remedy against the Bite of these Serpents, and that of a great many other venomous Animals found in *India*, is called *Veia-Marondoo*, or the Antidote. 'Tis us'd more by the *Christians* than by the *Heathens*, because these immediately invoke the Devil, and have Recourse to a Multitude of other superstitious Practices they are vastly fond of; whereas the *Christians* employ only natural Remedies, among which this is the chief. 'Tis said that a *Joguis*, or *Heathen* Penitent, taught this Secret to one of our first Missionaries, in Return for an important Service.

The Idolaters employ superstitious Compacts, not only to cure the Bite of Serpents, but in almost all their Diseases. There is nothing gives the new Converts, (who are surrounded with their idolatrous Countrymen) more Trouble, than to prevent, whenever they are sick, their Parents or Relations from using these Expedients; for when they are asleep, or happen to faint away, they sometimes tie about their Arms, their Neck, or their Feet, certain Figures and Characters, which are so many Tokens of a Covenant made with the Devil. But the Instant the sick

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Person comes to himself, or wakes, he tears these infamous Covenants, and wou'd die rather than recover his Health by such criminal Methods*. Some of these Converts absolutely refuse to take even the natural Medicines from the Hand of a *Heathen*, because they often employ superstitious Ceremonies on these Occasions.

I stay'd but Half a Day in *Coottour*, and set out from thence next Day. I pass'd thro' the Settlement, where, two Months before, in my Journey to *Pondicheri*, I had baptiz'd two Children, and a grown Person, who was dying. Four or five of the most fervent Converts in this Settlement accompanied me to another, call'd *Kokeri*, in its Neighbourhood.

As I was extremely desirous of arriving with all the Diligence possible at *Coonampaty*, the Seat of my new Mission, I left Father *Dias* much sooner than I wou'd willingly have done. I made such Haste, that I arriv'd pretty early, next Day, on the Banks of the *Coloran*, which, at certain Seasons of the Year, is one of the largest and most rapid Rivers that can be seen; but at others, sinks to almost a Brook. When I cross'd it, the only Discourse was on the famous Victory the *Talavai* † had gain'd just before over the King of *Tanjaour*'s Forces, and which had like to have prov'd the Disgrace of that Prince's first Minister, one of the most cruel Persecutors of our holy Religion. The following Particulars were told me on that Occasion. The Expedients which this Minister employ'd, in order to save himself, will inform you of his Character, and what we may justly fear from so artful an Enemy.

* As tho' it were possible for any Person to recover his Health by such Means!

† The Prince, or Governor-General of *Ticherapaly*, [or *Trichirapal*.] as 'tis call'd in the Map added to the learned Mr. *De la Croze*'s excellent *Histoire du Christianisme des Indes*.

The

The *Talavai* was encamp'd on the North Shore of the River, to secure his Kingdom from the Army of *Tanjaour*, which made dreadful Havock in every Part of the Country; but all his Efforts cou'd not check the Incursions of an Enemy, whose Cavalry was much more numerous than his. He therefore imagin'd that the safest Course wou'd be to make a Diversion; whereupon he resolv'd to cross the River, whose Waters were very much fallen, and carry Terror even into the Kingdom of *Tanjaour*. This he did so secretly, that the Enemies did not know of his crossing, till they saw his Troops spread on the other Side of the River; and going to pierce into the Heart of the Kingdom, which was defenceless. This unexpected Crossing quite disconcerted the Army of *Tanjaour*, whose only Refuge was to cross the River also, to defend their Country. This they resolv'd, but unhappily made an ill Choice of the Ford; not to mention that the Rains, which were lately fallen on the Mountains of *Malabar*, where the Source of that River lies, had swell'd it to such a Degree, at the Time that the Army of *Tanjaour* was attempting to cross, that several, both Horse and Foot, were carried away by the Stream. The *Talavai* observing the Disorder they were in, fell upon them, and easily broke them. This was not so much a Battle as a Flight; and the whole Army of *Tanjaour* was routed. After this compleat Victory, the greatest Part of the Kingdom of *Tanjaour* was laid waste.

The King, exasperated at his being overcome by a Nation who were accusom'd to submit, very much suspected his Prime Minister *Balogi*, or, as others term him, *Vagogi-Pandiden*, either of Negligence, or Treachery. The Grandees, who hated him, had vow'd his Destruction; and declar'd that the ill Success of this War was entirely owing to him. But *Balogi*, fearless of the Machinations which were
 carrying

carrying on against him, waited secretly upon the King. "My Liege (says he, with an undaunted Tone of Voice,) "I will voluntarily surrender my self, in order to have my Head chopp'd off, if in "a Week, I don't conclude a Peace with your "Enemy*." The Time he desir'd was very short, and the King indulg'd it.

Immediately this subtle Minister sent his Secretaries to the principal Traders of the City, and the Places adjacent, commanding every one of them to lend him a considerable Sum of Money, upon Pain of forfeiting all their Possessions. He drew whatever Sums he cou'd from his Relations and Friends; and even took a large Sum of Money which ought to have been put into the King's Treasury. Finally, in less than four Days, he amass'd near five hundred thousand Crowns, which he instantly employ'd in order to win over the Queen of *Ticherapaly*; to bribe most of the Members of her Council; and, above all, to gain the *Talavai's* Father, a Man who lov'd Money inordinately. He manag'd Matters so dextrously, that, before the Week was expir'd, a Peace was concluded, (even without the Privy of the *Talavai*) in *Ticherapaly*, with the King of *Tanjaour*. Thus the vanquish'd Prince gave Law to the Victor, and the Minister regain'd his Monarch's Favour, by which Means his Power became more absolute than ever. The only Use he afterwards made of it, was, to ruin most of the *Grandeés*, and make the *Christians* suffer a cruel Persecution.

I at last arriv'd, after a Variety of Fatigues, at *Coonampaty*, formerly one of the most flourishing Churches of the Mission, but now almost ruin'd, by

* The French is, *Je porterai moi-meme ma tête sur un échafaut.* i. e. 'I myself will bring my Head upon a Scaffold.' A Phrase that implies something of the miraculous, like *St. Denis's* carrying his Head in his Hand, after it had been chopp'd off. For this Reason I alter'd it, in my Version.

the different Conteſts and perpetual Wars of the Lords who inhabit theſe Forests. This Church, for three Years, has been ſuperintended by Father *Carvalho*, who, notwithstanding his ill Health, reaps an extraordinary Harveſt.

The little Rain which fell the Year before; the violent Heat felt in *March*; and the Multitude of *Chriſtians* who came to *Coonampaty*, had drained a great Part of the Pond, which is the only Place where theſe People can be furniſhed with Water. For this Reaſon I reſolved to go to *Elacoorricky*, but was prevented by a Perſecution then raiſed againſt the *Chriſtians* of *Cottoor*.

I will here conclude my Letter; and continue, in the ſucceeding ones, to give you a faithful Narrative of all ſuch Particulars as may contribute to your Edification; and am with the greateſt Reſpect,

Your, &c.

P. MARTIN.

Father MARTIN, to Father DE VILLETTE.

Reverend Father,

THE Perſecution which broke out againſt the *Chriſtians* of *Cottoor* detained me in *Coonampaty*, as I obſerved in my former Letter.

On *Saturday* Evening I got ready a ſmall triumphal Chariot, which we adorned with Pieces of Silk, Flowers and Fruits. On it was placed an Image repreſenting our Saviour riſen from the Dead; and the Chariot was drawn in Triumph thrice round the Church; ſeveral Inſtruments playing at the ſame

same Time. The Festival was greatly heightened by Illuminations, Lustres, Sky-Rockets, and several other Fire-works in which the *Indians* excel. Then Verses were spoke or chaunted by the *Christians*, in honour of our Saviour's triumphing over Death and Hell.

Such Multitudes both of *Christians* and *Heathens* crowded on this Occasion, that the Yard round the Church was scarce able to contain them. They were seen, by the Lights, sitting on the Boughs of Trees, planted in the abovementioned Yard; and seemed like so many *Zacheus's*, whose Curiosity prompted them to ascend over the Heads of their Brethren, in order to view the Image of him whom that happy Publican was worthy of receiving personally in his House. The chief Personage of the Settlement, his whole Family, and the rest of the *Heathens* who assisted in the Procession, fell prostrate thrice before the Image of our Saviour risen from the Dead; and worshipped him in such a Manner as, very happily, blended them indiscriminately with the most fervent *Christians* *.

But now the Reservoir of *Coonampaty* being entirely drained, I resolved to retire to *Elacoorichi*; but thought to travel first to *Aour*, in order to

* There was nothing extraordinary in this, according to Mr. la Croze, in his *Histoire du Christianisme des Indes*, p. 302; Hague, 1724, 12mo. he assuring us, 'That the *Heathens* in *India* worship Statues and Images of every Kind; and even those of the *Romish* Church. Not far from Cape Comorin is an old Idol of *Francis Xavier*, to which the *Heathens* themselves go in Pilgrimage. They call it the Pagod of *Parapadri*, i. e. of the great Father'. He had just before said, (speaking of the Visitation of *Menezes*, Archbishop of Goa,) 'He afterwards went to *Porca*, Capital of the Kingdom. The Church of the Place was dedicated to the holy Cross; and had been built by a King, who, tho' a *Heathen*, imagined he had gained a Victory by Virtue of a Banner belonging to the *Christians* of the Place, on which a Cross was painted. This Church was afterwards given to the Jesuits who settled here'.

confer with the Missionaries on certain Particulars which gave me some Uneasiness. I there met with Fathers *Bouchet* and *Carvalho*, almost exhausted by the Toils which had oppressed them during a Month. The Festival of *Easter* had never been solemnized with so much Magnificence, nor with so vast a Concourse of People. The *Indians* are extremely fond of Poetry. Father *Bouchet* had caused to be represented in Verse, *David's* Triumph over *Goliath*; this Piece being a continual Allegory of the Victory which Christ gained, in his Resurrection, over the Powers of Hell. The whole was instructive, and strongly affected the Spectators.

An Accident which now happened to a Catechist, whom Father *Bouchet* had sent to a neighbouring Prince, alarmed us exceedingly. This Catechist had travelled during the most violent Heat of the Day; when, being very thirsty, he was so indiscreet as to drink, without observing the usual Precautions. In a Moment he was troubled with the violent Indigestion, called, in *India*, *Mortuechin* *; which some of our Countrymen have erroneously

* Some *English* Writers call it *Mortuechin*, this being a Vomiting or Purging which sometimes carries off the Patient in 24 Hours. Most *Europeans*, at their first coming into *India*, are unhealthy; which proceeds as much from the Alteration of their Diet, and a different Regimen, as from any other Cause. Such as can afford to purchase strong Liquors, are commonly carried off by Fevers; whilst others riot upon Fruits and Sherbet, which throw them into the Bloody Flux; and others again eat too heartily of Flesh and Fish, not easy of Digestion, which occasions the *Mortuechin* abovementioned. Since Experience has taught our *Europeans* the Danger of giving into these Excesses; this, and the Advice of Friends, often prevail with them to be more abstemious; and to make them sensible, that a moderate Use of Meats and Drinks is the best Way of preserving Life; and not totally to abstain from them, which is almost as prejudicial as the other Extreme; especially when any infectious Distemper prevails in the Country. These Precautions being used, some Travellers think, that the greatest Part of *India* is as healthy, and that with regard to the *Europeans*, as any Country whatever.

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termed *Mort de Chien*, imagining it to be so called, from its bringing the Patient to a violent and cruel Death. And indeed, it begins by the most acute Pains, which force Nature to such a Degree, that very few escape the Attack, except a Remedy be administered, that is very common on the Coast, but less known in the inland Country. This Remedy is so effectual, that, of an hundred Persons afflicted with this Kind of Twisting of the Guts, scarce two die. This Distemper is much more common in *India* than in *Europe*. The continual wasting of the Spirits, arising from the burning Heat of the Climate, diminishes the natural Heat to so great a Degree, that the Stomach is frequently unable to concoct the Aliments. Thus the Catechist growing so very weak, as to be absolutely unable to proceed farther, he stopt at a Settlement about a League from *Aour*, whence he sent us Advice of the deplorable Condition he was in.

'Twas nine at Night before the News came, when I flew to his Assistance. I found him stretched on the Ground, almost speechless, and tortured with violent Convulsions. All the Inhabitants of the Village had crouded round him; when every one was for administering Medicines, which, instead of giving him Ease, would only have enflamed his Distemper. I then ordered a great Fire to be lighted. I wanted an Iron Rod, but not meeting with one, I took a Sickle with which the *Indians* cut Rice and Herbs. Afterwards causing it to be made Red-hot in the Fire, I ordered some of the By-standers to apply the Back of the Red-hot Sickle to the Sole of the Patient's Foot, three Fingers Breadth from the Extremity of the Heel; and to prevent their mistaking in an Operation which they had never seen practiced, I drew, with a Coal, a black Stroke, to shew the part of the Foot to which the Red-hot Iron was to be applied. My Assistants then putting

it vigorously to his Feet, held it, till such Time as the Iron, piercing thro' the moist Skin which, in these People, is vastly hard and callous, touched the Patient to the Quick, and consequently was felt by him. The Iron was applied in the same Manner, and with the like Success, to his other Foot. If the Patient is burnt, without discovering any Symptoms of his feeling it, 'tis a Sign there are little or no Hopes of curing him.

The Operation being thus performed, I ordered some pulverized Salt to be brought; in defect of which, hot Ashes may be used; when sprinkling them over the Furrow made by the Iron, I caused them to beat, for some time, these two Places with the Sole of his Shoe. The By-standers could not conceive, that there was any Virtue in this Remedy; but how great was their surprize, when, in less than half a quarter of an Hour, they saw the Patient recover himself perfectly, and be quite free from those Convulsions, and other deadly Symptoms which were visible before. He only seemed prodigiously heavy, and his Thirst was violent. I then ordered some Water to be boiled, with a little Pepper and Onion thrown into it; and made him drink some of this Liquor. Then, after reconciling him to the Church, he having confessed himself but a few Days before, I left him very easy, and set out towards *Aour*. He was so well recovered, as to be able to come to me thither next Day, and to return God Thanks for his Cure.

You possibly may be pleased to be informed of another Way of curing this Distemper, which indeed I myself never experienced, but learnt it from Signior *Mancuchi*, a *Venetian*, an able Physician, who gained vast Reputation at the Great *Mogul's* Court, where he has resided forty Years. He assured me that his Remedy was infallible against every Kind of Cholic, and is as follows. Take an Iron
Ring

Ring, about an Inch and half in Diameter, and thick in Proportion. Then heating it Red-hot in the Fire, extend the Patient on his Back, and apply the Ring to his Navel, in such a manner, that the Navel may be the as Center to the Ring. As soon as the Patient feels the Heat (which must necessarily be in an Instant) take away the Ring as quick as possible, when so sudden a Revolution will be wrought in his Intestines, that his Pains immediately cease. He assured me, that he had always employed this Method of Cure with great Success in *India*.

The Dissentions which the evil Spirit endeavoured to raise in the Church of *Aour*, having been stifled in its Birth, I set out from thence for *Elacoorichy*. In this Journey, the first Settlement I came to in this Country is *Nandavanapaty*, where formerly was a very beautiful Church, and a flourishing Colony of *Christians*. The Church was destroyed during the War, but not all the *Christians*; I meeting there with a great Number who had built a little Church, which is frequented by none but the *Parias*, who go thither to pray. They intreated me to rebuild their Church, but the small Sum I possessed did not enable me to raise Edifices of this Kind in so many Places at the same Time. Several *Heathens* joined with the *Christians* in accompanying me to a considerable Distance from the Settlement.

After travelling some Days in the Forests, I arrived at the Banks of the *Coloran*, which I crossed with no great Difficulty. I afterwards travelled by the River Side, and came to a small Wood, whose Trees have a very pleasing Effect upon the Eye. They were loaded with Flowers of a yellowish White Hue, and about the Size of our Orange-flowers. They told me that the Taste of these Flowers was exquisite, upon which I gathered some, and found them Sugary; but, a little after,

I was seized with a swimming in my Head that lasted some Time; which, I am assured, happens to all who are not used to eat them. These Flowers are the chief Produce of the Tree; and the Natives make an Oil of them, which is excellent in Ragouts.

I travelled forward, still along the Banks of the *Coloran*, and arrived about Noon at *Elacoorichy*. The Catechist there was very busy in finishing the Church, which, like most others, is only a large Hutt, covered with Rushes; at the Extremity whereof is a Separation wherein the Missionary resides.

The very Evening of my Arrival, a Messenger brought Word from *Coottoor* *, that Father *Bertholdi* was very ill there of a violent Defluxion which was fallen on his Eyes and Ears, occasioned by the Hardships he had suffered during a Month's Imprisonment. I set out instantly to give him all the Assistance in my Power. 'Twas a very beautiful Moon-light Night; but we were obliged to travel continually thro' Woods; and my Guides mistook the Way so often, that I did not reach *Coottoor* before Morning. I there found the Father in a sad Condition, which raised the greatest Pity in me. Bleeding would have been the speediest Remedy, but neither the Name, nor the Use of the Lancet, are known in this Country. Their Way of Bleeding is pretty singular. They never employ it except in external Maladies, on which Occasions they always scarify the diseased Part with the Point of a Knife. They then apply a Sort of Copper Cupping-glass †, and therewith exhaust the Air, and thus draw the Blood out of the diseased

* In French, *Couttour*.

† Every English Reader will pardon the Impropriety of the Expression, who considers that we have others of this Kind, which pass current, as a Silver Ink-horn, &c.

Part, through the Apertures made by the Scarification.

Our *Indians* are so very ignorant, that they are not able to distinguish between an Artery and a Vein. Most of them don't even know whether 'tis an Artery or Nerve that beats; nor what forms the Spring and Principle of this Motion. Nevertheless, as they pretend to more Skill than any other Nation, they had administered several Remedies to the Missionary before my Arrival, which only made him worse. I came very seasonably to his Aid. Heaven was pleased to give a Blessing to my Endeavours, so that the Father, in three Days Time, was quite freed from all his Pains. As he no longer wanted my Assistance, I resolved to return to *Elacooricky*, where my Presence was necessary; I knowing that the *Christians* whom I had left there, and such as were come since my Departure, would be displeased had I continued longer absent.

I passed thro' several Villages, of which these Forests are full, but had the Grief to find that the Name of the Lord was quite unknown in them, for want of Catechists. Why is our Poverty so great, as not to enable us to maintain a Number sufficient for so large an Extent of Country *! There are

* Notwithstanding this charitable Exclamation of our Missionary, many would consider it as mere Hypocrisy. Among these one would be apt to rank a very learned Writer, the late Mr. la Croze, who, in his *Histoire du Christianisme des Indes*, p. 55, & seq. informs us, ' That the first Missionaries who endeavoured to instruct the *Christians* of *Malabar* (who were converted many Ages since) were the *Franciscans*, one of whom, Brother Vincent by Name, had accompanied, into *India*, Don John d'Albuquerque, the first Bishop of *Goa*, and a *Franciscan*. Brother Vincent went and settled in *Cranganor*, where he built Churches in the *European* Taste; those Churches of the *Christians* of *Malabar* differing but little with respect to the exterior Form, from those of the *Heathen* Pagods. This

are fourteen in my District, whereas fifty would not be sufficient.

There

‘ Missionary being denied the Advantage of the secular Arm, by reason of the great Distance of the *Portugueze* from *Cranganor*, soon perceived that his Preaching would avail little ; and therefore he applied to the Viceroy of *India*, whom he intreated to build, in *Cranganor*, a College, in which the Children of the *Indians* might be educated in the Letters and Rites of the *Romish* Church ; in order that they, being afterwards ordained Priests, might preach to their Countrymen, and prevail with them to pay Obedience to the Pope. The *Indians* did not refuse to give up their Children ; but when these were afterwards ordained Priests, they, so far from permitting their young Countrymen to preach among them, would not even suffer them to come into their Churches, which yet they had never refused the *Portugueze* Priests. In this they acted agreeably to their antient Canons ; they considering the *Portugueze* as Foreigners, and their Children who had been ordained according to the Rite of the *Latin* Church, as Apostates.

‘ The Jesuits finding the Attempt made by the *Franciscan* unsuccessful ; and thinking this to be a very lucrative Mission, thought of another Expedient which was much better concerted. They obtained, from the King of *Portugal*, Pensions for a College, which they built within a League of *Cranganor*, in a Place called *Vaïpicota*, where was an antient Settlement of the *Christians* of this Country. There, under the Authority of the Viceroy, and with Permission of the King of *Cochin*, they began to instruct the Children of the *Christian* Natives in the *Syriac* Language. The Reason of their doing this was, because not only this Language was very much wanted here, but the *Malabar Christians* were perpetually objecting to them, that they were not *Latins*, like the *Portugueze* ; but *Syrians* and *Chaldeans*, as their Ancestors. This College was of some Use, but not of such an extensive Advantage as had been hoped for at first ; for the *Indians*, thus educated by the Jesuits, and admitted to Orders by them, did not dare to preach against their antient Prelates : And the Jesuits, on the other Hand, had often the Mortification to hear them, even in their own College, assert their old Opinions, and mention the Patriarch of *Babylon* in their Liturgy.

‘ At last the *Portugueze* Prelates, the Friars, and the Viceroy, perceiving the Fruitlessness of all their former Endeavours, resolved to do a Master-stroke ; which was to seize upon their Prelate, and send him to *Rome*, in order that, whilst the *Roman* Pontiff should be making a Convert of him, the

“ *Mala-*

There was scarce one *Christian Chootre**, or honourable Family, in *Elacoorichy*, nor in any of the adjacent Settlements.

* *Malabar Christians* might be the better disposed to listen to the 'Instructions they should give them during his Absence'. The Result of this Affair was, the Prelate in question, whose Name was *Mar Joseph*, and who was a *Nestorian*, was seized by Order of the *Portuguese Viceroy*, and of the Archbishop of *Goa*, at *Cochin*, and carried to *Goa*, whence he was ordered to go to *Rome*. Being arrived in *Portugal*, he insinuated himself so far into the good Graces of the Court there, that he was dispensed with going to the *Roman Pontiff*, and sent back honourably to *India*. During his Absence, the *Malabar Christians* had received another Bishop, called *Mar Abraham*, from their *Arch*, which occasioned a Sort of Schism upon the Return of *Mar Joseph*, who still continuing to preach such Tenets as were not of Advantage to the Church of *Rome*, he was seized by Order of the Archbishop of *Goa*, and sent to *Rome*, where he thought he fell a Victim to the Superstition of the *Portuguese*, and to the Pope's Cruelty.

What strange *Christianity* is all this, and how little does it suit with the Exclamation of our Jesuit, Father *Martin*, in the present Letter! I shall observe, that Mr. *la Croze*, from whose Work the Particulars above are extracted, was born at *Nantes*, in *France*, and was a *Benedictin*, at the Abbey of *St. Germain* in *Paris*. When about thirty-six, he entertained some Scruples concerning Religion, for which Reason he left his native Country, and retired to *Basil*, and afterwards to *Berlin*, he having renounced the Errors of the Church of *Rome*. Here he lived some Time very privately, and in narrow Circumstances, during which he pursued his Studies exceedingly close. But afterwards his vast Learning being very much talked of, his Acquaintance was earnestly sought for by Persons of the greatest Distinction, but with little or no Addition to his Fortune, of which he seemed utterly negligent. At last his Fame spread so much, that he was sent for to Court, to teach some of the Princes and Princesses Royal of *Prussia*, and was appointed Librarian and Antiquary to the late King of *Prussia*. The highest Regard was shewn him by all Ranks of Persons; and he died in 1739, in his 78th Year, at *Berlin*, where he had always been in the highest Esteem for his most extensive Learning, his Probity and Humanity. I am obliged for these Particulars to the learned and very communicative Mr. *de Miffy*, one of the *French Preachers* at the *French Savoy* in *London*.

As Mr. *la Croze* was a Profelyte from the Church of *Rome*, and had been a *Benedictin*, who are known not to be Friends to

* *Sounded Shootre*, in *Englysh*.

the

Settlements, which consisted almost wholly of *Parias*. However, their Souls are not less dear to Christ on that Account; but because that, in the worldly-minded Eye of these Idolaters, the *Parias* are a groveling and most contemptible Sett of People; the great Number of *Christians* who are found of this Caste, so far from inducing the rest to embrace our holy Religion, is perhaps the greatest Obstacle to the Conversion of those of distinguished Castes. The Style in which they commonly address the new Converts is, that they are become *Parias*; and have thereby forfeited the honourable Rank they before held in their Caste. No Circumstance contributes more to defeat our Endeavours, with regard to the higher Castes, than the Ideas of *Parianism* annexed by them to our holy Religion.

The Harvest was abundant in another Settlement, about a League Westward from *Elacoorichy*.

The *Nababe* * of *Carnata*, which had been conquered by the great *Mogul*, resolved to extort, by violent Methods, the Tribute which the *Cbilianekan* refused to pay. Immediately a Rumour prevailed, that the *Mogul's* Forces were already entered into the Territories of the Prince of *Arielloor*, Brother to the Prince of *Elacoorichy*. Our *Christians* were seized with a Panic, and dispersed in an Instant: However, the Catechists had the Prudence to conceal this News from the Catechumens whom I was baptizing. The Ceremony being ended, I went out of the Church, and was very much surprized to find myself so greatly deserted; when asking the few *Christians* who were still about me, the Cause of it, they answered no otherwise than by intreating me to make my Escape as soon as the Jesuits, some may imagine that this might sharpen his Pen against them, or at least byass his Judgment in some Parts of his excellent History of the Christianity of *India*. Since the writing of this Note, the Life of Mr. *la Croze*, written by the ingenious Mr. *Jordan*, of *Berlin*, has been publish'd in *Amsterdam*.

* The General, and Governor of a Province.

possible. Some even, without saying a Word to me, were taking down the Church-ornaments, and carrying them to the most solitary Part of the Forest. Those who had been baptized just before, had not Time to importune me, as is the usual Custom, for Medals and Beads; all flying from the Settlement with the utmost Speed.

I myself thought this to be only a Panic, with which our *Indians* are but too apt, and that upon very inconsiderable Occasions, to be seized. However, I desired four or five of them who seemed to discover the least Dread, to go Westward, whence the Alarm came, and see if they could find out the Reason of it. They set out instantly; but one would have concluded, from their Countenances, and their Manner of going, that they must inevitably be surrounded by the Lances and Scimiters of the *Moors*, every Step they took. They entered several Villages, which, as they imagined, were burnt down, and yet the Inhabitants were calm and unmoved. Then, upon their enquiring about the Enemy, it was asked what Enemy they meant. Being afterwards recovered from their Fright, they did not think proper to advance farther, but returned back, quite ashamed of their Terror. The very next Day I sent to inform all those *Christians* who had fled cross the *Coloran*, that there was no manner of Danger, upon which they all flocked to my Church.

I was still in *Elacoorichy*, about the Middle of *May*, the Season when the Winds begin to blow exceedingly hard. They then are violent, and raise such thick Clouds of Dust, as darken the Sun; and sometimes hide it from us four or five Days. This Dust makes its Way into every Thing; gets into the Throat; and brings such violent Disturbances upon the Eyes, as often blind People. At this Time 'tis scarce possible for any one to go Westward,

ward, whence the Storm comes. Tho' the *Indians* can resist it better than the *Europeans*, they yet suffer greatly; and 'tis a just Excuse for many to absent themselves from Church.

These high Winds are the Fore-runners of the abundant Rains which fall on the Western Coast of *India*, and on the Mountains of *Malabar*; and they give Rise to the *Coloran*, which flows throughout the Kingdoms of *Maissloor*, *Madura*, *Tanjaour*, and *Choren-Mandalam*, and gives them Fertility. The *Indians* expect these Rains as impatiently, as the *Egyptians* did the Inundation of the *Nile*.

'Twas thought the River would rise, that Year, before the ordinary Season, because the Winds had begun to blow much earlier than the preceding Years. My Design was to set out from *Elacoorchy*, the Instant the Waters should appear in the River, in order to travel Southward, into a Province where neither Missionary nor Catechist were ever seen. But 'twas to no Purpose the Winds blew, the River continuing still dry, so that the Inhabitants dreaded a general Famine*.

Nevertheless, the Rains had fallen in the usual Season; and the Waters which rush from the Mountains would have entered the *Coloran* sooner than ordinary, had not the King of *Maissloor* stopt their Course, by a prodigious Mole he raised, and which extended the whole Breadth of the Canal. His Design was, to turn off the Waters by the Bank, in order that these, flowing into the Canals dug by him, might refresh his Dominions. But whilst he thus resolved to make his own Lands fruitful, and thereby increase his Revenues, he was going to ruin the two neighbouring Kingdoms, those of *Madura* and *Tanjaour*. The Waters wou'd not have begun to rise there before the End of *July*, and the Canal would have been dry by the Middle of *September*. The

* See what is related concerning the Sources of the *Nile*, Vol. I. pag. 342. & seq.

The two Princes, zealous for the Welfare of their respective Kingdoms, were exasperated at this Attempt; upon which they united against the common Enemy, in order to oblige him, by Force of Arms, to destroy a Mole which did them such vast Prejudice. They were making great Preparations for this Purpose, when the River *Coloran* revenged (as was the Phrase here) the Affront which had been put upon its Waters, by captivating them in the Manner the Prince in question had done. During the Time that the Rains descended but moderately on the Mountains, the Mole stood, and the Waters flowed gently into the Canals dug for that Purpose; but the Instant they fell abundantly, the River swelled to such a Degree, that it broke the Mole, and dragged it impetuously along. In this Manner the Prince of *Maissoor*, after putting himself to a great Expence, was frustrated, in an Instant, of the immense Riches which he had hoped to gain.

'Twas not long before the Channel was full, which gave the Inhabitants the greater Joy, as they expected an absolute Famine. The *Indians* crouded in Extasy to the River, to bathe themselves therein; they being so ridiculous, as to believe that these first Waters purge from all Crimes, in like Manner as they cleanse the Channel from Filth of every Kind.

The *Coloran* being still fordable, I crossed it with all the Diligence possible, to get to *Coonampaty*; and there wait for a favourable Opportunity of travelling to *Tanjaour*. The *Christian* Faith is cruelly persecuted in this Kingdom, the Particulars of which you shall hear in my next.

I am, &c.

MARTIN.

N. B. The next Letter, from Father *d'Entrecolles*, to *Marquis de Broffa*, concerning the Death of Father *Charles de Broffa*, his Brother, is omitted.

Father

Father DE CHAVAGNAC, to Father LE
GOBIEN.

* *Foutcheou fou*, Febr. 10, 1703.

Reverend Father,

T WAS on the first of *March* last, that I set out from *Nanchamfou*, to go and join Father *Fouquet*, who was in the City whence I do myself the Honour to write. *China*, in general, is far from answering the Idea which I had formed to myself of it; I having seen only Part of the Province of *Canton*, at the Time I gave you so splendid a Description of that Empire. When I had travelled four Days Journey up the Country, I saw nothing but steep Mountains and frightful Desarts, infested with numberless Tygers and other cruel Beasts. But tho' this Part of *China* is very different from most other Provinces, we yet meet here with some handsome Cities or Towns, and a considerable Number of Villages.

From *Nanbiung*, the last City of the Province of *Canton*, we went by Land to *Nangan*, the first City in the Province of *Kiamsi*. 'Tis as large as *Orleans*, very handsomely built, and very populous. From *Nangan* to *Canchevou* the Way is all thro' Desarts. *Cancheu* is about the Dimensions of *Roan*. 'Tis a Place of great Trade, and abounds with *Christians*.

From *Cancheu* to *Nanchang* the Country is exceedingly beautiful, fruitful, and populous. One of our Vessels or Barks had like to have been lost, within a Day's Journey of that City, in a vastly rapid Current, about twenty Leagues long. What makes this Place still more dangerous was, our be-

* In French, *Foutcheou-fou*.

ing

ing obliged to pass thro' a Multitude of Rocks, which rise to the very Surface of the Water ; but the Instant we got clear of this Current, we entered a fine River, six Times the Breadth of the *Seine* opposite to *Roan* ; 'tis so crowded with Ships, that above fifty Vessels for carrying Goods are always seen under sail.

You are not to wonder at this great Number of Ships. The *Chinese* indeed traffic very little except in their own Country ; but then, the Trade they carry on, even within the Heart of the Empire, is so very great *, that the Commerce of *Europe* is not to be compared to it. The Empire of *China* is of a very large Extent, and the Provinces are like so many Kingdoms. One furnishes Rice, another Linnen ; in short, every one has its peculiar Commodities, which are produced no where else. All these are conveyed, not by Land but by Water, on Account of their Rivers, which are much larger and more numerous, in Proportion, than those of *Europe*.

A Circumstance which filled me with Consolation was to see, in all the Towns thro' which I passed, a great Number of Churches raised to the true God, and frequented by *Christians* who appeared extremely fervent. Our Religion flourishes daily more and more here ; whence one would con-

* Seeing (when at *Paris*) the Keys of the River *Seine* there, crowded with Hogsheads of Wine ; the River covered with Vessels carrying Wood for Firing, &c. I considered the Kingdom of *France* in much the same Light (in Miniature) as this Father does *China* ; and the *French* as a Nation who are able to subsist solely by the Trade carried on among themselves : One Province of *France* producing Corn, another Wine and Oil, a third Silk, &c. At the same Time I was not insensible of the great Advantage which *France* reaps from Commerce ; but as *Paris* is an inland City, a Stranger may naturally view with Wonder the Abundance (merely of the Produce of *France*) brought to, and consumed in that great Metropolis. However, this Spectacle is nothing, in Comparison of that formed by the Multitude of Ships, of all Nations, lying below *London-bridge*.

clude.

clude, that the Season for the Conversion of this vast Empire is at last come ; so that, if the pious Persons in *Europe*, who are zealous for the Propagation of the Gospel, do but indulge us a little Aid, we may justly entertain the most pleasing Hopes with regard to a Nation, who now begin to approve of our holy Maxims, and to be affected with the many virtuous Examples they meet with among the new Converts.

It must be confessed, that such Missionaries as labour at the Conversion of the *Chinese*, meet with Obstacles which cannot be overcome but with vast Difficulty. The Contempt in which they (not excepting even the Vulgar) have of all other Nations, is one of the greatest. Madly prejudiced in Favour of their native Country, their own Manners, Customs, and Maxims, they cannot fancy that any Thing out of *China* deserves the least Regard. After we have shewn them their Folly in worshipping Idols, and prevailed so far as to make them confess, that all Things in the *Christian* Religion are august, holy, and well-grounded ; one would conclude that they were coming over to us ; but so far from this, they only answer coldly, “ Your Religion is not found in our Books ; ’tis a foreign Religion. Can any good Thing be produced except in *China* ; or any Truth with which our learned Men are not acquainted ? ”

They often enquire, whether there are any Towns, Villages, and Houses in *Europe*. I one Day had the Pleasure to see the Surprise and Confusion which some of these People were in, at their surveying an universal Map. Nine or ten Literati, who had desired me to shew it them, sought for *China* a long Time in it ; and, at last, mistook for their native Country, one of the Hemispheres in which *Europe*, *Asia* and *Africa*, are contained ; and thought *America* too extensive for the rest of our Earth.

Earth. I let them go on in their Error for some Time, 'till, at last, one of them desired me to explain to him the several Letters and Names engraved in the Map. There (says I) are *Europe*, *Asia*, and *Africa*. In *Asia* here is *Persia*, *India*, and *Tartary*. But where is *China*? (cried all of them.) 'Tis in that Nook (replies I;) and these are its Limits. Words could never express the Astonishment they shewed; they gazing one upon another, and saying, in the *Chinese* Language, *Ciao-te kin*, that is, "'Tis very small".

Tho' the *Chinese* have not carried the Arts and Sciences near to the Perfection to which they are raised in *Europe*, they yet refuse to imitate the Works of the *Europeans*. The Emperor was even forced to employ his Authority, before the *Chinese* Architects could be prevailed upon to build our Church, situated within his Palace, after an *European* Model; and was obliged to appoint a *Mandarin*, to see that his Orders were duly executed.

The Construction of their Ships is bad enough, and they admire our Manner of Building; but when they are advised to imitate it, they are quite surprized even to hear such a Thing proposed. We love (reply they) the Way of Building used in *China*: And when we tell them 'tis a very bad one; that's nothing (say they :) As 'tis used in our Empire, 'tis enough: To vary from it would be a Crime.

As to the Language of the Country, I can assure you no Person, except one who was heartily concerned for the Advancement of Religion, would take the Pains to learn it. I myself have employed eight Hours daily for these five Months, in copying Dictionaries. I now am qualified to learn to read, and have been visited for this Fortnight, by a *Chinese*, a Man of Letters, With him I spend three Hours every Morning, and the like Number in the Evening, in conning over *Chinese*

Characters, and spelling them like a Child. The Alphabet of this Language consists of about forty five thousand Letters; I mean, of such Letters as are commonly used, there being in all sixty thousand *. I don't yet know enough, to enable me to preach, catechise, and hear Confessions.

'Tis

* As Father *du Halde* seems to give, in his copious Work of *China*, the best Account I have met with concerning the *Chinese* Language, I shall here extract from it such Particulars, as appeared to me most worthy of Notice. The *Chinese* Language (says this Father) bears no Affinity with any Languages, dead or living, with which we are acquainted. All other Languages have an Alphabet composed of a certain Number of Letters, by the various Combinations of which Syllables and Words are formed: Whereas there is no Alphabet of the *Chinese* Language; but there are as many different Characters and Figures as Words.

The only Resemblance it bears to the *European* Languages is, as most of the Alphabets (consisting of about twenty four Letters) are wholly formed of six or seven different Strokes; in like Manner all the *Chinese* Characters are formed of six different Strokes or Lines.... Draughts of these are given by Father *du Halde*.

The *Chinese* have two Kinds of Language: First, the Vulgar, this being spoke by the common People, and varying according to the different Provinces; and secondly, the *Mandarin*-Language, which is, in *China*, as the *Latin* Tongue in *Europe*. The *Mandarin*-Language is properly that which was formerly spoke at Court, in the Province of *Kiang-nan* (*Nanking*) and spread, among the Polite, into the rest of the Provinces.

As it consists of not above three hundred and thirty Words, all which are Monosyllables and indeclinable, it consequently must appear very barren; and yet these enable Persons to express themselves on all Subjects, because the Sense, without multiplying Words, is varied almost to infinitude, by the different Accents, Inflexions, Tones, Aspirations, and other Changes of the Voice; whence it is, that Persons who are not exceedingly well versed in this Language, often mistake one Word for another. Of this Father *du Halde* gives some Examples, such as, that the Word *Tchu*, when differently sounded, signifies a Lord, or Master, a Hog, a Kitchen, or a Column. In like Manner the Syllable *Po*, has, according as it is sounded, the following different Meanings, *Glass*; to boil, to winnow Rice; wise or liberal; to prepare; an old Woman; to break or cleave; inclined; a very little; to water; a Slave or Captive: Thus this Language,
which

'Tis still more difficult to convert their great Men, and particularly their *Mandarins*. As most of them live

which appears so poor, is rendered very copious and expressive. Likewise the same Word joined to others, signifies a vast Variety of Things: For Instance, *Mou* or *Moo*, when single, signifies a *Tree*, or *Wood*; but when compounded, it has many more Significations; *Moo siang*, signifying a Chest of Drawers; *Moo nu*, a Kind of small Orange, &c. In this Manner the *Chinese*, by variously combining their Monosyllables, can form regular Discourses; and express themselves with great Clearness and Elegance, almost in the same Manner as the *Europeans* compose all their Words by the different Combinations of about 24 Letters. The *Chinese* don't sing in Speaking, as some Authors relate; they pronouncing the different Tones with so much Delicacy and Ease, that Foreigners are scarce able to discover the Difference.

The Art of joining these Monosyllables is exceedingly difficult, particularly in writing, and requires much Application. As the *Chinese* express their Thoughts by Figures, and never employ Accents in Writing, to vary the Pronunciation, they are forced to use as many different Characters or Figures as there are various Tones, which give so many different Meanings to the same Word.

Farther, some Characters signify two or three Words, and sometimes a whole Period; for Instance, to write these Words, *Good morrow*, *Sir*, three single Characters must not be employed, but one which expresses Monosyllables, is sufficient to write so as to be understood, but the three Words. This Method of joining then 'tis trifling, and used only by the Vulgar. Those who endeavour to shine in their Compositions, employ a Style quite different from that which is spoke, tho' the Words are the same. In Writing, purer Words, loftier Expressions, and certain Metaphors must be employed. The Characters of *Cochin-China*, of *Tonquin*, and *Japan* are the same as the *Chinese*, tho' the Language is very different; so that the Books of these several Nations are in common.

The Learned must not only know the Characters used in the common Occurrences of Life, but likewise be acquainted with their different Combinations; and the various Dispositions, which, of several simple Strokes, form the compound Characters: And as there are fourscore thousand *Chinese* Characters, that Man is most learned who is acquainted with the greatest Number, and can read and understand the largest Number of Books. This shows how exceedingly difficult it must be to attain the Language in question. However, a Person who understands 10,000 Characters, is able to express himself in this Language, and understand a Multitude of Books.

live by Injustice and Rapine, and are allowed to marry as many Wives as they can maintain, these prove

Most of the Literati don't understand above 15,000 or 20,000 ; and but few Doctors are Masters of 40,000.

All their Characters are collected in their great Vocabulary, called *Hae-peen*. The *Chineze* Language has its radical Characters, like the *Hebrew*, which shew the Origin of Words : For Instance, under the Characters of Trees, Mountains, of Man, of the Earth, of a Horse, &c. must be sought whatever belongs to Trees, Mountains, Man, the Earth, and a Horse ; besides which, the Learner must know how to distinguish, in every Word, the Strokes or Figures placed above, beneath, on the Sides, or in the Body of the radical Figure.

There also is a shorter Vocabulary, containing only 8000 or 10,000 Characters, which is employed for reading, writing, or composing Books. When Words wanted are not found here, Recourse is had to the great Dictionary. The Missionaries have drawn up a Book for their own Use, and that of their Converts, &c.

The *Chineze*, in the Beginning of their Monarchy, communicated their Ideas, by drawing upon Paper the natural Images of the Things they wanted to express ; for Instance, to express Birds, Mountains, a Forest, or Rivers ; they drew waving Lines expressing Birds, Mountains, Trees, or Rivers. But this Method being very imperfect ; not to mention that a numberless Multitude of Objects could not be represented by Drawing, such as the Soul, the Thoughts, the Passions, the Virtues, Vices, Beauty, the Actions of Men and Animals, and many others which have neither Shape nor Body ; they therefore altered, insensibly, their antient Manner of writing ; composed Characters of a more simple Nature ; and invented others to express such Things as are the Objects of our Senses.

Nevertheless, these more modern Characters are truly hieroglyphical ; first, because they consist of simple Letters, which retain the Signification of the primitive Characters : Secondly, because the Institutions of Men have affixed the same Ideas to the Figures in question, which the first Symbols represented naturally : For every *Chineze* Letter has its proper Signification, which it always preserves, tho' joined with others. *Tsai*, signifying a Misfortune or Calamity, is formed of the Letter *Meen* or *Me en*, a House ; and the Letter *Ho*, Fire ; no Misfortune being greater than that of seeing ones House on Fire. Hence 'tis plain, that the *Chineze* Characters are not mere Letters like ours ; but are so many Hieroglyphics, by which Images are formed, and Thoughts expressed.

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prove so many Chains, from which they cannot easily disengage themselves. Another mighty Obstacle

The Style used by the *Chineze* is concise, mysterious, allegorical, and sometimes obscure to such as are not perfectly skilled in the Characters. They express a great deal in few Words: Their Expressions are animated, and interspersed with bold Comparisons and noble Metaphors. To observe, for Instance, that as the Emperor has approved the *Christian* Religion by an Edict, it therefore ought not to be destroyed, they would write thus: *The Ink with which the Emperor's Edict, in Favour of the Christian Religion, was wrote, is not yet dry, and yet you attempt to destroy that Religion.* As they compare their Compositions to a Picture, they compare the Sentences they borrow from their Books to the five principal Colours used in Painting, and 'tis in this their Eloquence chiefly consists. They value themselves exceedingly on their writing neatly and accurately: They even prefer a beautiful Character to the most finished Picture. A Page of old Characters, when well drawn, often sells at a high Price. If they happen to find any printed Leaves, they gather them up respectfully.

'Twas observed above, that we may distinguish two Kinds of Language in *China*, but I shall now consider three Sorts, that of the Vulgar, that of the Polite, and that of Books. The first has none of the Imperfections which many *Europeans* pretend to find in it.

Those *Europeans* who come to *China*, and don't understand the Language well, suppose ambiguous Meanings where there are none. As they don't take the Pains to pronounce the several *Chineze* Words with their proper Accents and Aspirations, they understand the Natives but very imperfectly, which consequently is not the Fault of the Language. If the *Chineze* Literati sometimes trace Characters with their Finger, or with a Fan, upon their Knees, this must be out of Vanity or Custom rather than Necessity; or else to express some technical Term seldom used.

Next to the vulgar Language is another more polished and refined, and this is employed in a numberless Multitude of Novels, whether true or fictitious, they are writ with the greatest Elegance and Wit; and abound with lively Descriptions, Characters, and Contrasts, which may be easily read and understood.

The third Language is that of such Books as are not writ in a familiar Style, in which there are several Degrees of Superiority, before the Student can attain to the sublime, majestic Brevity of the *Kings*.

stacle to the Conversion of the *Chineze*, is the Spirit of Usury which prevails among this People. Whenever we tell them that they must restore, before they can be admitted to Baptism, all they have amassed by unlawful Methods; and thereby ruin, in one Day, their Families; you will confess that nothing but the special Grace of Heaven could prevail with them to form and execute such a Resolution; and indeed, this commonly keeps them firmly attached to Idolatry.

The Corruption and Depravity of their Hearts is no less an Obstacle to their Conversion, for the

This most refined Language is never used in common Conversation, it being employed only in Writing. The Style of it is neat and flowing; each Thought is usually expressed in four or six Characters; nothing occurs that shocks the most delicate Ear; and when the various Accents are pronounced with Art, they form a soft, harmonious Sound.

The Difference between other Books, and those written in the Style called the *Kings*, is, the Diction of the former is never so elevated and noble, nor the Style so concise and grand, as that of the latter. No Pointings are used in Compositions of the sublime Kind; for being designed only for the Learned, these easily distinguish wherever the Sense ends.

The Copiousness of the *Chineze* Language is owing to the Multitude of Characters in it; from the various Meanings annexed to them, and from the Manner of their being joined, which is commonly two and two; frequently three and three; and sometimes four and four together. A Dictionary was compiled, by Order of the late Emperor, consisting of one hundred and nineteen Volumes, most of them writ in a small Character, and very thick. 'Tis certain that no Language in the World is more copious than the *Chineze*.

The *Chineze* have still an antient Kind of Language, now used only for Titles, Inscriptions, Seals and Mottos; wherein there are likewise some Books which the Literati are obliged to understand. They also have common Characters used for public Acts, Contracts, Bonds, and other Civil Affairs, and which answer to our Law Characters. Lastly, they have a Character (employed for Dispatch) which requires a particular Study, there being many Abbreviations in it.

The Account above of the *Chineze* Language, is not only curious in itself, but will be of Use for the better understanding of many Passages in these Letters.

Chineze,

Chineze, provided they do but assume a virtuous Exterior, never scruple to commit the most enormous Crimes in secret. About a Fortnight since, a *Bonze* came and desired me to instruct him. One would have concluded that he was come with a good Resolution, as he offered to submit to whatever I should enjoin. However, no sooner had I set before him the Purity which God requires in a *Christian*; and assured him that our Law is so holy, as to forbid the least impure Thought or Desire: *If that be the Case* (replied he) *I shall never turn Christian*: And therefore he, tho' perfectly sensible of the Truth of our Religion, could not prevail with himself to become a Convert.

Here follow, reverend Father, some Customs with regard to the *Chineze* Ladies, which seem to prevent their ever having an Opportunity of turning *Christians*. They never stir out of their Houses, nor are visited by the other Sex; it being one of the fundamental Laws of the Empire, that a Woman ought never to appear in public, nor concern herself with any Affairs without Doors. Farther, to oblige them still more to observe this Maxim, they have been taught, that Beauty consists in the Smallness of the Foot, not in the Features of the Face; so that a Woman's first Care is to make herself a Cripple. A Child, when but a Month old, has a larger Foot than a *Chineze* Lady at forty *.

Hence neither the Missionaries nor their Catechists, have an Opportunity of instructing the *Chineze* Ladies. Hence they are obliged to begin by converting the Husband, in order that he may instruct the Wife; or permit some good *Christian*

* The Feet of the *Chineze* Women are certainly reduced to a very diminutive Size; but yet, methinks, they can scarcely be so very small as this Father declares them.

Woman to visit her in her Apartment, and there explain the Myſteries of our Religion.

Moreover, whenever we do make Converts of them, they have not an Opportunity of coming to Church with the Men. All we have been able to compaſs hitherto is, to aſſemble them fix or ſeven Times a Year in a private Church, or in ſome *Chriſtian's* Houſe, and there adminiſter the Sacraments to them. 'Tis in theſe Aſſemblies that we admit to Baptiſm ſuch as deſire it; and I myſelf ſhall baptize fifteen very ſhortly.

Add to this, that the *Chineze* Ladies ſpeak no other Language, except the Jargon of their ſeveral Provinces; ſo that the Miſſionaries find it very difficult to underſtand them, ſome of them being acquainted with no other Language but that of the *Mandarins*. We ſupply this Defect to the beſt of our Power. A few Days after my Arrival here, the Wife of a *Mandarin* had Recourſe to the following Expedient. As the Miſſionary to whom ſhe was to confeſs herſelf could not underſtand her, ſhe ſent for her eldeſt Son, when revealing her Sins to him, ſhe diſpatched him to the Confeſſor, ordering her Son to ſpecify them to him, and bring back whatever Counſels and Inſtructions the Father might communicate.

Finally, Wives, in *China*, are in ſuch Subjection to their Huſbands, that little Strefs can be laid upon their Converſion, eſpecially if the Huſband is an Idolater, of which I ſhall give a ſad Inſtance. A *Heathen* Woman, who had found ſecret Opportunities to get herſelf inſtructed in the Goſpel Truths, falling grievouſly ſick, intreated her Huſband to ſend for a Miſſionary, in order that ſhe might be baptized. The Huſband, being paſſionately fond of her, conſented to her Requeſt, for fear of increaſing her Indispoſition; ſo that ſhe was to be indulged, on the Morrow, the Bleſſing ſhe
panted

panted so much after. In the mean Time, the *Bonzes* hearing of it, flew to the Husband, when reproaching him very severely for his Weakness (as they termed it) in consenting to his Wife's Desires, they told him a thousand idle Stories to the Prejudice of the Fathers.

On the Morrow, as the Missionary was preparing to go and baptize the dying Woman, her Husband sent him Word that he need not give himself any farther Trouble, he being resolved not to let his Wife undergo that Ceremony. The utmost Endeavours were used to make him comply; and some *Christians*, his Friends, visited him for that Purpose, but the only Answer they could get from him was: "I know your Artifice, as well as that of the Missionary. He brings his Oil, and pulls out poor sick Peoples Eyes, to make Spying-glasses of them. But I'm resolved my Wife shall be buried with both her Eyes, and therefore he shan't come within my Doors". All we could say or do made no Impression upon him, so that his Wife left the World unbaptized.

The *Cham-tien-sa* *, or † General of the *Tao-fas* ‡, a sort of *Bonzes*, having endeavoured to free
a Fa-

* *Tchamtien-sée*, in French.

† This Title, I believe, implies no more than the Chief of the *Tao-sée* or *Tao-fus*; and is used no otherwise than as the Title, *General*, is with regard to Friars.

‡ This Sect is supposed to have been founded by *Lao kiun*, or *Li-Laokum*, whose Birth, according to his Disciples, was very extraordinary. His Books, which are still extant, but supposed to be very much disguised by his Followers, abound with a great Number of moral Sentences, worthy of a Philosopher.

Lao kiun's Morality is pretty much like that of *Epicurus*; it exhorting Men to abstain from violent Desires, and such Passions as may disturb the Tranquility of the Soul; and declaring, that every wise Man should endeavour to pass his Life free from Care; and, for this Purpose, never to reflect on what is past, nor be anxious about Futurity.

It also declares, that for Men to torment themselves with Cares; to bury themselves in mighty Projects, to follow the
Dictates

a Family from the evil Spirit with which it was cruelly tormented, had employed, but in vain, the follow-

Dislates of Ambition, Avarice, and other Passions, is to labour more for Posterity than for themselves; and that 'tis Madness to procure the Happiness of others, at the Expence of their own; that their Pursuits after their own Happiness ought to be moderate, and their Desires not over violent; because that, whatever we consider as Happiness, is no longer so, when accompanied with Trouble and Dislike, or that the Soul is ever so little disturbed.

Hence the Followers of this Sect affect a Calm, which suspends, according to them, all the Functions of the Soul: [This shews them to be a Sort of *Quietists*;] and as this Tranquility cannot but be ruffled by the Thoughts of Death, they boast their having invented a Liquor, which renders them immortal. They devote themselves to Chymistry, to the Search after the Philosopher's Stone, and to Magic; and fancy that they, by invoking Demons, can gratify all their Desires.

Many *Mandarins* (and a Multitude of Women) studied this Art, in Hopes of escaping Death; and at last it was brought very much into Vogue, by the Countenance which certain superstitious Emperors, among whom were *Tsin chi Haung ti*, and *Vooti*, gave to it. The Superstitions of *Lao kiun* increased very much under the succeeding Emperors; there were a Multitude of Doctors of this Sect; Temples were erected, in which a Demon was worshipped; and the Doctors distributed every where small Images, representing the Croud of Spirits and Men whom they had ranked among their Gods; and sold these Images at a high Price.

The Ministers of this Sect were afterwards called *Teen sas*, * or the celestial Doctors, and the Chief of it is always honoured with the Dignity of a principal *Mandarin*, and resides in a Town of the Province of *Kiamsi*, where he has a magnificent Palace. Thither great Numbers flock, from the neighbouring Provinces, for Remedies for their Diseases, or to enquire their Fate, on which Occasions they receive, from the *Teen sa*, a Scroll filled with magical Characters.

The *Taoffas* first introduced, into the Empire, a supposed Multitude of Spirits, whom they revered as Deities, independant on the supreme Being, whom they called *Chang ti*.

These Doctors, in Process of Time, gained a very powerful Ascendant over the Minds of the People, they pretending to have Compacts with Demons, to whom they sacrifice a Hog, a Fish, and a Bird. They drive a Stake in the Earth, as a Sort of

* *Tien Jseë*.

following Instruments which were shewn me by the Master of the Family, a *Heatben*. In a Bag were five Idols, a Stick about a Foot long, and an Inch square in Breadth, on which a great Number of *Chineze* Characters were engraved; and on another Piece of Wood, five Inches long and two broad, covered over with Characters, except on one Side, whereon was represented the Devil pierced thro' with a Sword, the Point whereof stuck in a wooden Cube, which was likewise covered with mysterious Characters. This Man afterwards gave me a Book, of about eighteen Leaves, containing the *Cham-tien-sa's* Orders, by which the Devil was forbid, upon a very severe Penalty, to annoy the Persons in question any more. These Injunctions were impressed with the Signet of the *Cham-tien-sa*, and signed by himself and two *Bonzes*. I omit several other minute Particulars, as these might only tire you. I threw the Idols into the Fire, and burnt them.

But perhaps you will not be displeased to have a Description of those Idols. They were made of Wood; were gilt, and prettily painted. Some re-

of Charm; draw odd Figures, with a Pencil, upon Paper; making, at the same Time, the most frightful Grimaces, and venting the most horrid Cries.

Many of this Sect seem to act exactly the same Part with our Fortune-tellers in *Europe*. The Jesuits seem to give Credit to the surprizing Discoveries, &c. pretended to be made by these Diviners; but I am apt to believe, that the Fathers laugh as much at them privately, as the sensible Part of the *Chineze* are said to do at the Feats related of some of these Conjurers, who (we are told) make the Figure of *Lao kiun*, and of their Idols, appear in the Air; make a Pencil write of itself, tho' not touched by any Person; make the Manes of the various Individuals of the Family, where they are practising their silly Arts, glide along in a large Vessel of Water; and there show the several Changes which shall happen in the Empire, and the imaginary Honours and Preferments to which those who become Protelytes to their Sect shall be raised.

The Vulgar are but too easily imposed upon, in every Country.
presented

presented Men and Women. The former had the *Chineze* Turn of Face, but those of the latter were like *Europeans*. On the Back of every Idol was a Kind of Hole, with a small wooden Cover. Lifting up the Cover, I found that the Hole was pretty narrow at Top, but grew broader in Proportion as we went nearer the Stomach. Within it were Silken Bowels ; and, at the Bottom, a small Bag shaped like a Man's Liver. This Bag was filled with Rice and Tea, which probably was intended as Food for the Idol. Instead of the Heart, was a Paper folded very neatly ; when getting a Person to read it, I found it to be a List of the Persons of the Family, consisting of their Name, Sirname, Birth-days, &c. There likewise were idolatrous Consecrations and Prayers, all of them impious and superstitious. Besides these, at the Bottom of the Aperture, in the Statues representing Women, was a Clue or Ball of Cotton, longer in Proportion than thick, tied neatly with Thread ; and representing, pretty nearly, the Figure of a Child in swadling Cloaths.

I am promised to be fixed in a Mission very soon ; and in such a one as I wish for, severe, poor, and laborious : And also that I shall have an Opportunity of suffering much, and making an abundant Harvest. Do you beseech God that I may duly acknowledge the Blessings which I, tho' so unworthy, receive from him.

I am, with great Respect, &c.

CHAVAGNAC.

Father

Father DE BOURZES, to *Father* STEPHEN
SOUCIET.

Reverend Father,

AS I was going to *India*, I received a Letter, wherein you desired me to devote all such Moments, as I could spare from my Duty as a Missionary, to the Sciences; and to communicate to you, from time to time, any Discoveries I might make. I was in Hopes of giving you some Satisfaction in this Particular during our Voyage, but I had no Instruments; and you know 'tis impossible to be accurate without them. For this Reason my Observations will be such only as may be made by the naked Eye, without any foreign Assistance.

I shall begin with a Phænomena, which will appear new to Persons who never were at Sea; and perhaps even to others, who, tho' they have been upon the Ocean, yet never took much Notice of the Thing in question.

You must have read (reverend Father) what Naturalists tell us, concerning those Sparks or Lights which are seen, in the Night, upon the Surface of the Sea; but you probably have likewise observed that they pass very lightly over this Phænomenon; at least, that they endeavour to account for it agreeably to their Principles, rather than give an accurate Description thereof. But methinks a Man, before he attempts to explain the Wonders of Nature, should first endeavour to acquaint himself with all the Particulars belonging to them. Here follow such Observations as I thought most worthy of remark, in the Phænomenon in question.

I. When the Ship makes good Way, we often see a great Light in the Wake, that is, in the Waters

ters which it divides and cleaves in its Passage. Persons who don't consider it attentively, often ascribe this Light either to the Moon or Stars, or else to the Lanthorn in the Poop; a Mistake which I myself fell into, the first Time I perceived this Splendor. However, as the Window of my Cabbin looked directly upon the Wake, I was soon undeceived; especially when I found that this Light was much stronger, when the Moon was under the Horizon, when the Stars were hid by Clouds, and the Lanthorn was out; in a Word, at a Time when it was impossible for any extraneous Light to illuminate the Surface of the Ocean.

II. This Light is not always equal. At certain Times there is little or none; sometimes 'tis stronger, and at other Times fainter: Some Seasons 'tis of a great Extent, and at others of less.

III. With regard to its Brightness, you perhaps will be surprized to hear that I have read, without any Difficulty, by the Light of these Wakes or Furrows, tho' I was nine or ten Foot above the Surface of the Water. I took a Memorandum of the Times, out of Curiosity; these being the 12th of *June*, 1704, and the 10th of *July* of the same Year. But I must observe, that I could read only the Title of my Book *, (in Capitals.) Nevertheless, the Persons I told it to would not believe me, but you may depend upon the Truth of what I assert.

IV. With Respect to the Extent of this Light, sometimes the whole Wake is illuminated, Thirty or Forty Foot in Length; but, at a greater Distance, the Light is much fainter.

V. Some Nights we easily distinguish, in the Wake, the luminous Particles from such as are not

* This Light, I imagine to be somewhat like that made by Glow-worms; I myself reading one Night, in a Grove, some Verses in *Boileau*, upon my laying a Glow-worm on the Book.

to; and at other Times, such Distinction is not found. The Wake then resembles a River of Milk, and this has a very pleasing Effect upon the Eye. It appeared such to me the 10th of July 1704.

VI. In those Seasons when we are able to distinguish the shining Parts from such as are otherwise, they don't appear in the same Shape or Form. Some seem but as Points of Light; others appear of the Size of Stars to the naked Eye. Some are in the Form of Globules, or Drops, a sixth or twelfth Part of an Inch in Diameter; and others again like Globes, as big as the human Head. The Phosphorus's in question, are often found in long Squares, three or four Inches in Length, and one or two in Breadth. These Phosphorus's, of different Shapes, are sometimes seen together. The 12th of June, the Wake made by the Vessel was filled with Floods of Light, and the long Squares abovementioned. Another Night, when our Ship sailed slowly, these Floods of Light glittered and disappeared on a sudden like Flashes of Lightning.

VII. These Lights are produced, not only by the Ship's Course, but Fishes also will form a luminous Wake, which gives Light enough for us to distinguish the Size and Species of the Fish. I have sometimes seen a great Number of these Fishes, which sporting up and down, made a kind of pleasing Fire-work in the Water. Frequently the bare throwing a Rope along the Water, shall, by breaking it, make a Light.

VIII. If Water is taken out of the Sea, and stirred ever so little with the Hand, in the dark, we discover numberless Multitudes of shining Particles.

IX. If we dip a Piece of Linnen-Cloth in Sea-Water, the like Particles will be seen, if it be wrung in a dark Place; and even when such Cloth

is half dry; if only shaken, a great Number of Sparks will be emitted.

X. When a Spark is once formed, it continues a long Time unextinguished: And when it adheres to any solid Body, to the Brim of a Vessel, for Instance, 'twill continue luminous some Hours.

XI. 'Tis not when the Ocean is most tumultuous, that the greatest Number of the Phosphorus's in question, are seen upon it; nor even when the Ship sails swiftest: Nor are these Sparks produced, (at least as far as I could perceive) by the bare dashing of the Waves against one another. But I have observed, that a great Number are sometimes produced, by the Waves beating against the Shore. At *Brazil*, so vast a Number of these Lights appeared one Evening, that the whole Shore seemed on Fire.

XII. The Quality of the Water contributes very much to the producing of these Fires; and it may (I believe) be asserted that, all other Particulars being the same, this Light is generally found greater, according as the Water is more unctious and foaming; the Water not being equally pure or clear in all Parts, out at Sea. Sometimes the Piece of Linnen thrown into the Ocean, is quite viscous when pulled up. Now I found, by repeated Observations, that whenever the Wake was most luminous, the Water was most viscous and greasy; and that a Piece a Linnen being dipped in this Water, emitted more Sparks when shaken.

XIII. Farther, upon the Surface of certain Parts of the Ocean, is seen I know not what Ordures of different Colours, sometimes red, and at other Times yellow. At first they looked like Saw-Dust, but our Mariners declare them to be the Spawn of the Whale, but of this we are not certain. Water taken out of the Ocean, in these Places, is found very viscous. The same Sailors affirm that there

are

are a great many sort of Banks, formed of this Spawn, in the North; and that they sometimes appear quite luminous in the Night, though not moved either by the Motion of a Ship, or of a Fish.

XIV. But to corroborate still farther my Assertion, *viz.* that the more viscous any Water is, the more it is found luminous. I shall add a Particular which I myself saw. There was one Day taken into our Ship, a Fish which some People judged to be a *Bonito* *. The Inside of his Throat appeared, in the Night, like a lighted Coal; so that I read without any other Light, the very same Letters which I had distinguished by the Splendor of the Wake. The Throat was full of a viscous Humour; when smearing a Piece of Wood with it, the latter became immediately luminous; but as soon as the Moisture was dried up, the Light went out †.

* This Fish is very common in the *Atlantic Ocean*; and is very like our Mackerel in Colour and Taste, but larger. 'Tis catch'd much oftner out at Sea than near the Coasts, and is one of the Enemies to the Flying-Fish. The *Bonito* is thick, round, and about two Foot in Circumference, including the Head, near which are two pointed Fins, like those of the *Porpoise*; and its Skin is like that of this Fish. 'Tis half Flesh and half Fish. That which is nearest the great Bone (the only one it has) is like the Flesh of the *Porpoise*, but tenderer; infinitely better tasted, and like that of *Duck*. 'Tis dry, firm, and very nourishing. Sometimes the Sea is almost covered with these Fishes. They will leap ten or twelve Foot high, and then are often taken with Tridents, Harping-Irons, &c. They are likewise catch'd with Hooks (about the Size of the little Finger) on which are fastened two small White Pigeon's Feathers, with Bits of Linnen round them. The Line is fixed to one of the Sail-Yards, so that the Hook, which looks like a small Flying-Fish, sports in the Water; when the *Bonito* snapping at it, is thus taken.

† We are told that the *Northern* People, place Pieces of rotten Bark or Trunks of Oaks, at certain Distances; and that these serve to light them when they travel in the Night. *Cortices quercinos inquirunt putres, easque collocant certo inster titio itineris instituti, ut eorum splendore, quo voluerint, perficiunt iter. Nec solum hoc præstat cortex, sed & truncus putrescens.* Ol. Mag. Hist. L. 2. c. 16.

Thus I have given you the chief Observations made by me on this Phænomenon. 'Tis for you to examine, whether these several Things may be explained, agreeably to the System of those who establish, as the first Principle of that Light, the Motion of the subtle Matter; or of the Globules, caused by the violent Agitation of the Salts.

Here follows a Word or two concerning Sea-Rainbows, I having made some Observations on them, after our being buffeted by a violent Storm at the Cape of *Good-Hope*. The Sea ran very high, so that the Wind carried off the Extremities of the Waves, and formed, with these, a kind of Rain, on which the Rays of the Sun darting, a Rainbow was formed. The celestial Rainbow * has this Advantage over that of the Ocean, that its Colours are much more lively, distinct, and numerous. In Sea-Rainbows we scarce distinguish above two Sorts of Colours; a dark Yellow on the Side turned towards the Sun, and a pale Green on the Side opposite to it; the rest of the Colours not being strong enough to be distinguished by the Eye. However, the Sea-Rainbows are much more numerous, twenty or thirty of them appearing at once: They are seen at Noon-day, and in a Situation different from that of the heavenly Bow, *i. e.* their Arch seems turned towards the Sea. Persons must not say, after this, that those who undertake such long Voyages, perceive nothing but Sky and Water. This is true, indeed, in one Sense; nevertheless, each of them offers so many Wonders, that such as are able to discover them, would meet with Employment enough.

* The Rainbow is caused by the Sun Beams, which, falling on the Drops of Water in a Cloud, are variously reflected and refracted to the Spectator's Eye, placed betwixt the Sun and those Drops. Different Persons don't perceive the same Rainbow; a distinct one being seen by every Spectator. We are told that there are lunar Rainbows.

To

To conclude the several Remarks made by me on Light: I shall add but one more, and that concerning the Exhalations that take Fire in the Night, and which then form a Stream of Light in the Sky. The Stream made by these Exhalations is of a much greater Extent than those of *Europe*. I myself saw two or three which looked like so many Rockets. They seemed to be very near the Earth, and emitted a Light very much resembling that which the Moon sheds, during the first Days of its Increase. They fell slowly, and described a Curve in their Fall. All this is true, at least with Regard to one of those Exhalations which I saw upon the high Seas, at a considerable Distance from the Coast of *Malabar*.

I have no more to say at present; and wish (reverend Father) that these little Observations may give you Pleasure. Heavens be praised, I only wait for an Order to go to *Madura*, the Mission allotted me; and which, you are sensible, I have panted after so many Years.

I am, &c.

DE BOURZES.

Father JARTOUX to Father DE FONTANEY.

Peking, Aug. 20, 1704.

Reverend Father,

I Shall begin with the Relation of the solemn opening of our Church, which was performed at last on the 9th of *December 1703*. You may remember 'twas in *January 1699*, that the Emperor permitted Father *Gerbillon* to build it, upon the Spot of Ground he had given us, within the Inclosure of his Palace. This Prince, some Time after, ordered all the Court-Missionaries to be asked, whether they

would not contribute towards the Building of this Edifice, as being a good Work, which he himself intended to promote. He afterwards gave each of them fifty Gold Crowns, intimating that they should employ them for the Church. He likewise furnished Part of the Materials ; and appointed *Mandarins* as so many Overseers of the Building. When the Foundations were dug, we had but two thousand eight hundred Livres ; but were firmly persuaded that Providence would supply the rest, and accordingly we have not been deceived in our Expectations.

Four whole Years were spent in building and adorning this Church, which is one of the finest and most regular in all the *East*. I do not intend to give you an exact Description of this Edifice, and shall present you only with a Sketch of it *.

We first enter a Court forty Foot wide, and fifty long. It stands between two well-proportioned Buildings, and these are two large Halls, built after the *Chineze* manner, one of which is used for our assembling or instructing the *Catechumens* ; and the other for receiving such Persons as visit us. The latter is adorned with the Portraits of the King, the Dauphin, the Princes of *France*, the present King of

* If 'twas like that of the *Maison Professe*, of the Jesuits in *Paris*, it may be very rich and gaudy, but not in a good Taste ; this having more of the Theatre than of the Church ; and is all together a mere Assemblage of *Colifichets*, though there are some fine Things in it. As the Jesuits are Men of good Taste, I was surprized to see so bad a one, in the Construction and Decoration of their Church ; but was told, that the former was owing to the Irabilities of *Francis Derrand*, a *Lorrain* Jesuit, who undertook the direction of it, in Opposition to *Martel Ange*, a Brother of the Society, but an exceedingly skilful Architect, whose excellent Plans were slighted, merely because he was no more than a Brother ; whilst the miserable Ones of *Derrand* were accepted, because he was a Father. There are too many Instances of this Kind in all Countries.

Spain,

Spain, the King of *England*, and several other Princes ; with various Mathematical and Musical Instruments. There are likewise shewn all those beautiful Prints collected in large Volumes, which were published in order to exhibit to the whole World the Magnificence of the Court of *France*. The *Chineze* are highly delighted with these several curious Pieces of Art.

At the bottom of this Court the Church stands. 'Tis seventy-five Foot long, thirty-three deep, and thirty high. The Inside of the Church is composed of two Orders of Architecture ; there being sixteen half Columns of each Order, covered with a green Varnish. The Pedestals of the inferior Order are of Marble ; those of the superior Order are gilt, as also the Capitals, the Fillets of the Cornices ; those of the Frize, and of the Architrave. The Frize seems to be heightened with Ornaments, though these are only painted ; and the rest of the Members of the whole Entablature are varnished with Tints, in various gradations, in proportion as they project. Between the superior Order are twelve large Windows, in Form of a Crescent, six on each Side, which makes the Church exceedingly light.

Every part of the Cieling is painted. 'Tis divided into three Parts : The middle one represents a Dome, quite open, of a rich Architecture ; these being Marble Columns, supporting a Row of Arcades, with a noble Balustrade over them. The Columns themselves are fixed in another Balustrade, in a beautiful Taste of Designing, with Vases of Flowers very agreeably disposed. Over all is God the Father, seated in the Clouds on a group of Angels, and holding the Globe of the World in his Hand.

'Tis in vain we assure the *Chineze*, that these several Things are painted on a flat Superficies, they never believing but that the Columns are strait, as they appear to the Eye. The Lights, indeed, are so happily disposed through the Arcades and Balustrades, that the Spectator may easily be deceived. This Piece was done by Signior *Gherardini*, an *Italian* Painter.

On each Side of the Dome are two Ovals, the Paintings of which are very lively. The Altar is painted as well as the Cieling. The Sides of the Altar are a Continuation of the Architecture of the Church in Perspective. 'Tis pleasant enough to see the *Chineze* come forward to view that part of the Church, which they imagine to be behind the Altar. Being come to it, they stop, draw back, advance again; and then lay their Hands upon it, to feel whether some Parts don't really project more than others *.

The Altar is justly proportioned. When 'tis adorned with the rich Presents of our Monarch, brought by you from *Europe*, and with which his Majesty was pleased to enrich the Church of *Peking*, it then looks like an Altar erected by a great King, to the sole Sovereign of Kings †.

Spite of all our Endeavours, the Church could not be opened till the beginning of last *December*, and it was judged proper to perform the Ceremony on a *Sunday*. The reverend Father *Grimaldi*, Visitor of the Society in this Part of the *East*, accompanied by several other Missionaries of various Nations, gave a solemn Benediction to the new Church. Twelve Catechists in their Surplices, carried the Cross, the Candlesticks, the Censor, &c. Two Priests in

* The *Chineze* are ignorant of Perspective.

† Here's an Oratorial Flourish! 'Tis well if the Jesuit did not introduce Heaven on this Occasion, the better to make his Court to the Terrestrial Monarch.

their

their Stoles and Surplices, walked on each Side of the Father who officiated ; the rest of the Missionaries following two and two, and afterwards a Croud of *Christians* whom Devotion had drawn thither.

The Benediction being ended, the whole Congregation fell prostrate before the Altar. The Fathers being drawn up in the Chancel, and all the *Christians* in the Body of the Church, struck their Foreheads several Times against the Ground *. Mass was afterwards solemnized, with both Deacon and Sub-Deacon, by Father *Gerbillon*, who may be considered as the Founder of this new Church. A great Number of *Christians* received the Communion on this Occasion. Prayers were offered up for his Most Christian Majesty, our gracious Benefactor ; and Mass being ended, Father *Grimaldi* gave us a very pathetic Sermon. The Festival concluded with the Baptism of a great Number of *Catechumens*.

Mass was celebrated, the Night of *Christmas* Day, with the same Solemnity, and as great a Concourse of *Christians*. Had not the *Chineze* Musical Instruments, (which have something of the rural Kind) made me recollect my being in a Foreign Mission, I should have fancied myself in the middle of *France*, where our Religion is triumphant.

You could scarce conceive how great a Number of Persons of Distinction have come to see this Edifice. These all fell prostrate several Times before the Altar. Many even get themselves instructed in our Religion, love it ; and consequently give us Hopes of their one Day becoming Converts.

* Being at Mass, one Sunday, at the great *Carthusians* in *Paris*, some of the Fathers or Brothers, did not only strike their Heads against the Ground ; but lay a considerable Time upon their Bellies, in two Lines ; a Sight that is not a little odd to an *Englishman*.

But how great must be our Affliction, (reverend Father) should we be so unfortunate as to see an Edifice destroyed, by which our Religion triumphs even in the Palace of a *Heathen* Prince! However, this had like to have been the Case, two Months after it was finished, and upon the following Occasion.

The 12th of *February* 1704, Brother *Brocard*, who makes Mathematical Instruments at the Palace of the Heir-apparent, in all the Bitterness of our Saviour's Crois, was ordered to colour certain Steel-Works, blue. The first was shaped like a Ring; the second represented the Guard of a Sword, and was quite round; the third was shaped like its Pommel; and the fourth was a quadrangular Point very much blunted. It was necessary for me to be so very minute.

I happened to be then in the Apartment where Brother *Brocard* was at Work, and assisting him on that Occasion. Father *Bourvet*, who is our Interpreter, was called thither also; when surveying the several Works in Steel, he told me, that he was very much afraid they were Parts of an Instrument which would be employed for idolatrous Purposes. I asked him several Times what were the Grounds of his Suspicion, to which he made no other Reply, than that he imagined they belonged to the Scepter of an Idol. I then examined them carefully myself, but could perceive nothing except certain Flowers, not well engraved.

And now the chief Eunuch belonging to the Heir-apparent came, and ordered us to colour the Steel with all possible Dispatch; but we conjured him to represent to the Prince, the Uneasiness it was to us, that we could not possibly obey him, till we should know the Use which was to be made of the *Pien*, for so this kind of Scepter is called, that had been sent us; we being afraid that it belonged
to

to *Fo* *, or some other Idol; declaring that we could not work upon it, till after we had been clearly informed as to this Particular. The

* Father *du Halde* having collected, in his large Work of *China*, the most curious Particulars concerning the celebrated Idol *Fo*, and the Sect called by that Name, I shall here give the Substance of his Account.... About sixty-five Years (says the 'Father) from the Birth of Christ, the Emperor *Mingti* introduced a new Sect into *China*.

This Monarch happening one Night to have a Dream; and calling to Mind a Sentence of *Confucius*, *That the most holy was to be found in the West*, he sent Embassadors into *India*, to find out this Saint, and seek for the true Law taught by him there. The Embassadors imagining they had found him among the Worshipers of the Idol *Fo*, carried this Idol into *China*, together with the Fictions contained in some *Indian* Books. This Contagion which began in the Court, soon made its Way into the Provinces, and has since spread throughout the Empire. 'Tis not well known in what Part of *India* this Idol was found.

The *Chineze* say that *Fo* was born in that Part of *India*, called by them *Chun-tiencho*, of which Country his Father was King. Scarce was this Monster separated from his Mother, who died soon after his Birth, but he stood upright, and walked seven Paces; pointing, with one Hand, to the Heavens; and to the Earth with the other; and pronouncing the following Words distinctly: *No one except myself, either in Heaven or on the Earth, ought to be worshipped.*

At seventeen he married three Wives, and had a Son. At nineteen he forsook his Wives, abandoned all Terrestrial Cares, and withdrew to a Solitude, where he put himself under the Direction of four *Indian* Philosophers called *Joguis*. At thirty he was wholly inspired by the Deity, and become *Fo*, or *Pagod*, as the *Indians* call him, he considering himself as a God. He then applied himself wholly to the Propagation of his Doctrines, the Devil always assisting him at a pinch; *Fo*, by his Assistance, doing Wonders. The Novelty of his Miracles filled the Vulgar with Dread, and gained him great Veneration. The *Chineze* have related these Prodigies in several large Volumes, and represented them in a Series of Figures or Designs. This chimerical God won over eighty thousand Disciples, who infected all the East with his impious Tenets. The *Chineze* call these Disciples *Hochang*; the *Tartars*, *Lamas*; the *Siameze*, *Talapoins*; the *Japoneze*, or rather the *Europeans*, *Bonzes*. Ten of these Disciples published five Thousand Volumes in Honour of their Master. This God, notwithstanding all his Boasts, died at seventy nine Years of Age, a little before which he vented the Poison of Atheism.

He then told his Disciples, that he had hitherto spoken to them ænigmatically and in Parables, but that he would now reveal the Mystery of his Doctrine to them. *Know then* (says he)

that

The Eunuch protested, the *Pien* was only for the Prince's Use, and not for any Idol. Yet give me

that the Principle of all Things is Emptiness and Nothing: All Things proceeded from Nothing, and will return to it; and this is the End of all our Hopes. However, his Disciples adhered to his first Words only, and their Doctrine is directly opposite to Atheism.

But the last Words of this Impostor, laid the Foundation of the celebrated Distinction (of interior and exterior) into which his Doctrine is divided. His Disciples vented a great Number of Fictions after his Death; and easily persuaded the ignorant Vulgar, that their Master had been born eight thousand Times; that his Soul had past successively into the Bodies of various Animals; and that he had appeared under the Figure of an Ape, a Dragon, an Elephant, &c. This was done in order to establish the Worship of this pretended God, under the Shape of various Animals; and accordingly these several Creatures, thro' which the Soul of *Fo* was said to have passed, were worshipped in various Places. The *Chineze* themselves built several Temples to every Sort of Idols, of which vast Numbers were made in all Parts of the Empire.

Fo had a favourite Disciple called *Mookiaye*, whom he charged more particularly to propagate his Doctrine. *Fo* speaks, in one of his Books, of a Master more antient than himself, called, by the *Chineze*, *Omito*. This other Monster appeared in the Kingdom of *Bengal*. The *Bonzes* declare his Sanctity and Merit to be so great, that the bare invoking him is sufficient to obtain Pardon for the blackest Crimes, for which Reason the *Chineze* of this Sect are continually repeating these two Names, *Omito*, * *Fo*; imagining that, the bare mentioning of these will purge from the most enormous Sins:

The last Words of *Fo*, when he was dying, gave rise to a Sect of Atheists; but most of the *Bonzes* could not lay aside the Prejudices of their Education, and so persevered in the first Errors their Masters had taught.

Others endeavoured to reconcile them, by calling one the exterior Doctrine, the other the interior. The first was more suitable to the Capacity of the Vulgar, and prepared their Minds for receiving the second, which was adapted only to Persons of an elevated Genius.

This exterior Doctrine, containing the Principles of the Morality of the *Bonzes*, is as follows: They say, there is a great Difference between Good and Evil: That after Death the Good will be rewarded, and the wicked punished: That Places are appointed for the Residence of the Souls of both: That the God *Fo*, was born to save Mankind, and to lead those into the Paths of Salvation who had strayed from it: That *Fo* expiated their Sins, and procured them a happy Birth in the other World:

That

* *What a whimsical Effect these Sounds have in English.*

me leave to observe, (replied Father *Bouvet*) that this *Pien* very much resembles the Weapon given to

That five Precepts must be observed ; not to kill any living Creature ; not to take what belongs to others ; and to abstain from Impurity, Lying, and drinking of Wine.

They must especially be careful to observe certain charitable Works. Use well the *Bonzes*, (say they) and furnish them with all the Necessaries of Life. Build Monasteries and Temples for them, in order that they, by their Prayers, and the Penances they impose for the Expiation of Sins, may free you from condign Punishment. Burn, at the Obsequies of your Relations, Silver and Gilt Paper, and Silken Garments, all which will be changed, in the other World, to Gold, Silver and real Habits. Thus your dead Relations will not want any Necessaries, but have wherewithal to reconcile the eighteen Guardians of the infernal Regions, who, was it not for those Bribes, would be inexorable ; and should you neglect those Commands, you are to expect nothing, after Death, but the most cruel Torments ; and your Soul shall pass, by a long Succession of Transmigrations, into the Bodies of the vilest Animals ; and you shall re-appear under the Form of a Mule, a Horse, a Dog, a Rat, or other still more contemptible Animal. The dread of these Chimeras, has a surprising Influence over the Minds of the *Chinezo*. Father *le Comte* gives an odd Instance of this, in a dying *Chineze*, who imagined that, after Death, he should animate one of the Emperor's Post-Horses, in Gratitude for a Pension that Monarch had given him during Life. The *Bonzes*, who so industriously propagate the silly Doctrine of Transmigration, gain very considerable Advantages by it. 'Tis of great Service to them, for the better carrying on their deceitful Tricks, by which they gain many charitable Contributions.

As these *Bonzes* are born among the Dregs of the People, and are maintained, from their Infancy, in an idle Profession, this Doctrine is of Use to enforce the Artifices employed by them, in order to excite the Liberality of the Weak and Superstitious, of which Father *le Comte* gives the following pleasant Relation. " Two *Bonzes* spying, in the Yard of a rich Peasant, " two or three Ducks before the Door, began to sigh and weep " bitterly. The Mistress of the House seeing them from her " Chamber, came and asked the Reason of their Sorrow. We " know (said they) that the Souls of our Fathers animate the " Bodies of these Ducks ; and the Fear we are under of your " killing them, will certainly make us pine away with Grief. " I was determined, replied the Woman, to sell them ; but " promise, as they are your Parents, to keep them as long as " they live.

" But

to certain Genii of a superior Kind ; and to which, I believe, the common People ascribe the Power of defending

“ But this was not what the *Bonzes* wanted, for which Reason they added : Possibly your Husband will not be so humane as yourself ; and you may be assured that any Accident which shall befall them, will not fail of being fatal to us.

“ In short, after much Discourse had passed between them, the good Woman was so much affected with their seeming Grief, that she gave them the Ducks to take Care of. They took them very respectfully, after making many Protestations ; when they and their Brethren feasted upon them that very Evening.”

[’Tis very pleasant to hear the *Jesuits* censure the Cheats of the *Bonzes*, and tell such a Story, when they themselves are accused of the like hypocritical Practices.]

These People are dispersed up and down the whole Empire, and brought up in this Trade from their Infancy. To preserve their Sect, they purchase Children of seven or eight Years old, of whom they make young *Bonzes*, instructing them in their Mysteries, fifteen or twenty Years : However, they are commonly very ignorant, and few of them understand the Doctrines of their own Sect.

The *Bonzes* are of different Degrees, some collect Alms ; others (who are few) are Men of some Learning, and these endeavour to insinuate themselves into the good Graces of the *Mandarins* ; and a third Sort, who are far advanced in Years, preside over the Assemblies of Women, of which there are not many. They have no regular Hierarchy ; but there are Superiors among them called *Tabochang*, or great *Bonzes*. Monasteries of the *Bonzes* are found every where.

In every Province are certain Mountains on which Idol-Temples are built, and these are very much visited by Pilgrims. Those who cannot undertake these Pilgrimages, get their Friends to purchase, from the *Bonzes*, a large printed Sheet of Paper, in the middle of which is the Figure of the God *Fo* ; and, upon his Garment, and round about, a great many Circles are drawn, with other Superstitions.

The Votaries invite the *Bonzes*, from Time to Time, to come and pray in the Temple ; and to ratify the Circles drawn by them. These being carried in a Box at a Funeral, are called, Passports for travelling from this Life to the next, and the *Bonzes* are paid a great Price for them.

Many of the Temples of these false Gods, are famous for their Beauty and Magnificence, as well as for the monstrous Shapes of the Idols lodged in them, to which the superstitious *Chinese* pay all imaginable Reverence. As the sole View of the

defending from evil Spirits. Now, according to our Religion, were we to work at such Instruments, we

Bonzes is to get Money; and as they really sprung from the Dregs of the People, they are perfectly well versed in the Art of Cringing. They affect such a Mildness, Complaisance, Humility and Modesty, as deceive at first Sight. The *Chineze*, whose Penetration goes no farther than the Outside, take them for Saints. (This must be understood only of the Vulgar; Persons of Figure and Eminence in that Empire laugh, as I am told, at the Superstitions of the Populace;) especially when they join rigorous Fasting; rise up several Times in the Night to worship *Fo*; and seem to sacrifice themselves, in some Measure, for the good of the Public.

[Would not one imagine that the Jesuits themselves had sat for this Picture, as drawn by their Enemies!] To excite the Compassion and Liberality of the Vulgar, some will fasten their Neck and Feet to heavy Chains, above thirty Foot long, and drag these along the Streets; whilst others, by beating their Heads unmercifully against huge Stones, make their Bodies all over Blood. Father *le Comte* tells us a whimsical Story of a young *Bonze* who shut himself up in a close Chair, which two Men carried up and down, and was stuck full of sharp-pointed Nails, he selling these to the Superstitious; and pretending that he had been shut up in it for the good of their Souls, and would not go out of it till all the Nails were purchased.

These *Bonzes* visit all sorts of Persons in order to procure Alms, and when they go to the Assemblies of Women, are always headed by a *Grand Bonze*, who is distinguished by his Habit, and the Respect which is paid him by the rest. The *Bonzes* get very considerably by these Assemblies.

[These *Bonzes* resemble in many Respects, the Orders of *Mendicant Friars*, the Brothers of which, as I myself have seen, come boldly into Houses, and there ask Alms in the most pressing Manner. When I was in *Paris*, a jolly Brother belonging to the *Capuchins* of *Meudon*, having met with good Encouragement at our *Hôtel*, visited it regularly once a Week. As we at last grew weary of his Intrusion, we told him (as he rushed in one Day whilst we were at Dinner) that we had no more to give: However, we could not prevail with him to leave the Room, till we absolutely assured him (though very falsely) that we had nothing to bestow, and intended to quarter ourselves upon his Convent.]

On the Day of the Female Assemblies abovementioned, an antient *Bonze*, who is President, comes, and sings Anthems to *Fo*. The Votaries join in the Concert; and after crying aloud *O mi-to, Fo*; and beating

we should be guilty, in the Eye of Heaven, of a very great Crime, and the Prince is too just to force us on this Occasion. The

beating on some small Kettles, they sit down, and feast themselves. This is only the ordinary Ceremony.

On the more solemn Days, the House is adorned with several Idols, placed in Order by the *Bonzes*; and with many grotesque Paintings, representing the Torments of Hell. The Prayers and Feasting last seven Days, the *Grand Bonze* being assisted by many other *Bonzes*.

Their chief Care during these seven Days, is to prepare and consecrate Treasures for the next Life. For this Purpose they build, with painted and gilt Paper, the several Apartments of a complete House, which they fill with a great Number of Pastebord Boxes, painted and varnished. These Boxes contain Ingots of Gold and Silver, or to speak more properly, of Gilt Paper, of which there are many Hundreds; these being designed to redeem, from the dreadful Punishments inflicted by the Monarch of the infernal Regions, such as come empty-handed. A Score of these Papers are laid by themselves to bribe the Officers of the gloomy King; the Remainder, as well as the House, is to pay for Lodging, Boarding and purchasing some Office in the other World. All these little Boxes are fastened with Paper-Padlocks: Then the Doors of the Paper-House are shut, and locked fast.

When the Woman who has been at this Expence dies, they burn the House in a very serious Manner; then consume the Keys of the House, and of the small Chests, that she may open them easily, and take out the Gold and Silver; they believing that the Gilt Paper will be turned into fine Silver and Gold, which will easily bribe *Yenwang*, the infernal King.

[May we not very naturally consider these Edifices as so many Baby-Houses, and such *Chineze* Women as use them, as no better than Children?]

The Exercise of Religion is free, and these Feasts are solemnized at Pleasure. On these Occasions the *Bonzes* give nothing but good Words, they promising long Life, great Honours to the Children of the Family, vast Treasures in this World, and exquisite Felicity in the next. These Idols are to be seen every where, and are perpetually invoked by the blind *Chineze*...

[Thus Idols, especially of the Virgin, are erected every where in *Romish* Countries, and worshipped.]

There also are Assemblies of Men called *Fasters*, in every one of which is a Superior, who has a great Number of Disciples under him. Such as are industrious, and have gained some Reputation, may easily attain to this Dignity. Some old Manuscripts are preserved, filled with impious Prayers, which none but

The Eunuch, who knew very little of the *Christian* Religion, and was exasperated at our Opposition,

but the Head of the Family can read. On the Days appointed for the Assembly, all the Disciples have Notice to appear, and no Person dares stay away. The Superior seating himself in the Hall, all the Persons fall prostrate before him, and then place themselves to the right and left in two Lines. These *Fasters* then say the impious Prayers in question, sit down at Table, and eat immoderately. These *Chinese Fasters*, indeed, abstain, all their Life-time, from Flesh, Fish, Wine, Onions, Garlic, and every Thing that heats; but then they feed very plentifully upon other Provisions. This kind of Abstinence is not very difficult to a *Chinese*, Multitudes of them being obliged to live upon Rice and Herbs, because they have not Money to purchase Flesh....

[These *Chinese Fasters* are like some Orders of *Friars*, who fast by eating gluttonously of Fish.] Every Disciple pays the Superior something on the Days of Meeting, which amounts to a considerable Sum in the Year. These *Bonzes* employ every Artifice, to impose upon the Credulity of the Vulgar.

Thus far with Regard to the exterior Doctrine of *Fo*. To come to the interior, (which is communicated to few even of the *Bonzes*) 'twas that taught by *Fo* in his last Moments, and which his favourite Disciples took Care to explain and propagate. This ridiculous System is as follows: It teaches, that a *Vacuum*, or Nothing, is the Principle of all Things, our first Parents coming from, and returning to it: That the *Vacuum* constitutes our Being and Subtance; that all Things proceed from nothing and the Elements, and will return to nothing: That all Beings differ from one another only by their Shape and Qualities, in like manner as Snow, Ice, and Hail, differ from each other; and in the same Manner as Men make a Lion, a Horse, or any other Creature, of the same Metal, which losing their Shapes and Qualities, again become the same uniform Mass....

Part of what follows seems borrow'd, in some Measure, from the Quietists.... All Beings, animate and inanimate, tho' differing in their Qualities and Figures, are only the same Thing springing from the same Principle. This Principle is a most admirable Thing, exceedingly pure, simple, free from Change, and the Perfection of all Beings. 'Tis supremely perfect, ever at Rest, without Energy, Power, or Understanding, in the Want of which its Essence consists. To live happily, we must strive perpetually, by Meditation, and frequent Victories over ourselves, to become like this Principle; and, for this Purpose, accustom ourselves to do nothing, to desire nothing, to perceive nothing, to think on nothing. There is no Dispute or Contest concerning

Virtues

tion, instead of answering Father *Bouvet's* Scruple, called us a parcel of obstinate, ungrateful Wretches. He even endeavoured with great Warmth to prove, that we ought not to refuse working, but to obey the Prince's Command, tho' the Scepter should be designed for *Fo*. That as the Emperor had been so gracious to us; and this at a Time when he had given us leave to build, even in the Inclosure of his Palace, a Church in Honour of our God; it was shocking in us to refuse, out of a ridiculous Scruple, to gratify the Prince his Son in a Trifle. Then threatening us, in Case we still continued obstinate, he set before us the fatal Confe-

Virtues or Vices, Rewards or Punishments, Providence and the Immortality of the Soul. All Holiness consists in ceasing to be, and in being swallow'd up by non-entity. The nearer we approach to the Nature of a Stone, or the Trunk of a Tree, the more perfect we are. In a Word, Virtue and Happiness consist in an Annihilation of all the Faculties both of Soul and Body; and a Man who has once attain'd to this happy State, has no further Vicissitudes or Transmigrations to fear, because he is properly nothing; or, if he is any Thing, he is happy; and to say all in one Word, is perfectly like the God *Fo*.

This Doctrine meets with Followers, even at Court; but it has been opposed by most of the Learned, and particularly by *Poei guei*, a zealous Disciple of *Confucius*. He proved that this Apathy, or rather monstrous Stupidity, over-turn'd all Society, both moral and civil: That Man is rais'd above other Beings only by his reasoning Faculties, and his Application to the Knowledge and Practice of Virtue; that to aspire after this silly Inactivity, is renouncing the most essential Duties; abolishing the necessary Relation of Father and Son, Husband and Wife, Prince and Subject; and that if this Doctrine was to be follow'd, it wou'd reduce the several Individuals of a Country to a Condition much inferior to that of Brutes...

Whether the *Jesuits* may have ascrib'd Tenets or Practices to the *Bonzes* which are not just, I shall leave to the Determination of the Reader; the Fathers in question being but too apt to new dress all Articles where Religion is concern'd.

All Sorts of Opinions and Sects are tolerated in *China*, which is suppos'd to proceed from the Fear the Government is under of causing Commotions; or because many of the Learned are Friends, secretly, to these Opinions.

quences

quences with which our Disobedience might be attended.

We answered, that our Lives were in the Hands of the Emperor, of whose Favours we retained the deepest Sense; and that we were obliged to him in an especial Manner for protecting our holy Law; that we should be ready on any other Occasion to obey him, as we had hitherto done, whatever Hazard we might run; that we thought it was doing us too great an Honour, to accept of our Services; but then, that we could never be prevailed upon to do any Thing forbidden by our pure and holy Religion, though we should thereby incur his Displeasure, and expose ourselves to the most cruel Torments.

The Eunuch, after our making so express a Declaration, had Recourse to gentle Arguments, in Hopes of moving us. He told Father *Bouvet*, that we might depend on the Truth of what he said; and that the *Pien* in question, was not designed for *Fo*, or any other Idol. A Person who accompanied the Eunuch, whispered to me, and said, that the Eunuch had told me nothing but the Truth; and assured me that the Emperor himself had just said such another. As we knew that the *Mandarins* pay an implicit Obedience to all the Commands of the Prince, as well as the Emperor, we thought it but proper to make some farther Enquiry. Upon this, I myself told them, that since the Scepter belonged to the Prince, no Person knew better what was to be done with it; that his Highness might soon remove our Scruples; that provided he would condescend to tell us the Use for which he had designed it; and give us his Word, that neither himself, nor the *Chineze* considered this Instrument as invested with any particular Virtue, the Fathers would obey his Commands that Instant. We were so firmly persuaded the Prince would not assert a Falsity,

that we resolved to comply immediately, provided his Answer should be agreeable to us.

You are very bold, replied the Eunuch, to ask such a Question; saying which, he left us, and went and made his Report to the Prince. All who heard what had past, concluded we were undone. Some Time after, we were commanded to go to the Palace to show the Reasons of our late Behaviour; and were treated so roughly by most of the Officers in our Way to it, that it was supposed we should be ill received by the Prince. I arrived first; and the Instant I came into his Presence, prostrated myself as usual. He was standing at the Entrance of his Apartment, surrounded by his Courtiers, when looking upon me with an Air of Indignation and Anger: "Must I (says he) be obliged to issue out my Orders with my own Mouth, before I can be obeyed? Do you know what Punishment would attend your Disobedience, should you suffer the rigour of the Law?" Then, directing himself to Father *Bouvet* who stood behind me: "Do you know this Weapon? (says he;) 'tis the *Pien* I myself use, and 'twas made for me only. 'Tis not for *Fo*, nor any of the *Genii*; and no one ascribes any particular Virtue to this Instrument. Is not this sufficient to remove all your ill-grounded Scruples?"

Father *Bouvet* thought he might be permitted to set forth the Reason of his Scruples, without offending the Prince; when the latter being persuaded that the Father doubted his Veracity, spoke to him in Terms of Anger and Indignation. The Prince then sent the Father to the Hall, where dramatic Pieces are acted, in order that he might see exactly such Scepters in the Hands of the Players, who were just going to perform. Let him now judge (says the Prince) whether this be a religious Instrument,

ment, since we use it in our Theatrical Performances.

Father *Bouvet* being returned, the Prince asked him whether he was satisfied. The Father replied, that he saw plainly this *Pien* might be applied to various Uses; but as he had read, in some History of *China*, that such Instruments had been employed in Practices which our Religion abominates, he therefore might justly fear that this was one of them; and that the common People also might grossly imagine these Instruments possessed some inherent Virtue.

These last Words of Father *Bouvet*, very much exasperated the Prince. He imagined that the Missionary intended to oppose, to his Authority, that of a Novel or Romance, or of some mean, insignificant Person. "Can you, (says he with a severe Tone of Voice) who are a Foreigner, be better acquainted with the Sentiments and Customs of the *Chineze*, than myself; and than all those who have made it their whole Study from their Infancy. Now I affirm, that neither myself, nor the *Chineze*, acknowledge any particular Virtue in this sort of Scepter; and that none resembling it is used for Idols. As I take upon me to affirm this, what an ill-timed Scruple do you show, in refusing to work at it, in Opposition to my Orders? Because *Fo* and the rest of the Idols, are represented dressed, does this prevent your going cloathed? Don't you yourselves build Temples to your God, though others are raised in Honour of various Idols? I don't blame you for adhering so zealously to your Religion; your only Fault, is, in persisting so obstinately in Matters you don't understand *"

The

* This Argument seems just; and I believe few will wonder at the Prince's Anger on this Occasion. However, as People

The Prince then withdrew, to go and inform the Emperor of what had passed. At the same Time he commanded all the Missionaries of the three Churches in *Peking* to be sent for. I was surprized, and shall ever be so, when I reflect, that notwithstanding this idolatrous Prince was so vastly angry, he yet did not speak ever so little disrespectfully of the *Christian* Law; though the only Reason we had to offer, was, our fear of violating it; a manifest Proof that he entertained a high Esteem for our holy Religion.

As it was very late, we were sent back Home, Father *Bouvet* excepted, who was ordered to stay. Thus he was now a Prisoner, in some Measure; and spent the whole Night, which was exceedingly cold, in a Hut raised of Rushes, to which he was permitted to retire.

On the Morrow, some Persons came and told me, that Father *Bouvet* was sentenced to the Punishment inflicted on Slaves. I answered, that it would be a Happiness for him to die, rather than wrong his Conscience; but that, in Case he should be punished, as three Persons were concerned in this Crime, Justice required that all should suffer for it.

At the same Time I spied the Prince's Eunuch, who was come to ask us, in his Name, whether *Solomon's* Scepter, engraved on his Watch-Case, was not the same with the Instrument in question? "Your Monarchs (says he) use a *Pien*, and you approve they should do so; and yet you are scandalized at that of the Prince: Whence can this Difference arise?" I told him the Uses to which the Scepter of our Monarchs was applied; and explained the History of the Judgment of *Solomon*, en-

differ exceedingly in Opinion, some will possibly think the Prince discover'd a Weakness in not making the Missionaries instantly feel the most severe Effects of his Resentment; whilst others may applaud his great Temper and Moderation.

graved on the Watch-Cafe in question. In fine, the Missionaries of the three Churches arrived about Eight o'Clock, having been before informed, by Father *Gerbillon*, of all that had passed.

The *Mandarin* nam'd *Tchao**, who had been so serviceable in procuring us the Edict for tolerating the *Christian* Religion throughout the whole Empire, assembled us in a Place at some Distance from the Prince's Apartments. There, in Presence of the chief Eunuch, and of several other Persons, he addressed us in these, or the like Words: " You have kindled the Anger of the most humane Prince living. He has commanded me to prosecute Father *Bouchet*, as guilty of High Treason, with the utmost Severity. If you don't atone for it, I myself will go and indict the Prisoner in the Criminal Court, where he shall be tried and punish'd in all the Rigour of the Law. You are Foreigners; you are protected only by the Clemency of the Emperor, who tolerates your Religion because it is really good, and permits nothing but what is just and rational. What Honours and Possessions has he not bestow'd upon you, both at Court, and in the Provinces? And yet Father *Bouvet* has been so insolent as to contradict the Heir-apparent; and, Spite of the Assurances and Informations he was pleas'd to give him, he still persists in his Opinion, in Opposition to that of the Prince, as tho' he suspected his Candour and Veracity. But be you yourselves the Judges of his Crime, and of the Punishment he deserves. What think you of it, Father *Grimaldi*? As you are the Superior, do you answer in the Name of your Brethren."

The Father, who expected these Reproaches, after weighing every Thing maturely, had disapprov'd of Father *Bouchet*'s too obstinate Resistance; and

* *Tchao*, in English.

therefore replied, " that he had acted very imprudently, in opposing the Prince's Testimony and Authority ; whence he had rendered himself unworthy of ever appearing before his Majesty and his Highness." *

The *Mandarin*, without saying any Thing farther to Father *Grimaldi*, directed himself to Father *Bouvet*, and spoke thus : " The Heir-apparent swears upon his Honour, that the Instrument in question is not the Scepter of *Fo*, nor that of any of the *Genii* ; and to prove it was not, he drew a Cross upon the Ground, and swore by that Cross". Father *Bouvet* answered, " That he submitted his Judgment to that of the Prince. If you own your Fault (replied the *Mandarin*) strike your Forehead against the Ground, as an Acknowledgment of your Guilt". The Father obeyed that Moment, and the *Mandarin* went and made his Report to the Emperor.

We praised God, for the public Testimony which this *Mandarin* had given with regard to our holy Religion, in the Name of the Emperor, and of the Prince his Son (we knowing that this Minister had not spoke thus merely from his own Authority ;) a Testimony which we would gladly have purchas'd at the Price of our Blood. This Courtier, who continued an Infidel merely out of secular Views, made all possible Advantage of this Testimony, with which he knew we were infinitely touched. Not satisfied with this single Declaration, he repeated it aloud ; and with such an Air and Tone of Voice,

* Father *Grimaldi* seems to have been a good Politician on this Occasion ; for the acting otherwise might have ruined all the Affairs of the Missionaries in *China*, and occasioned their Extirpation from that Empire. He doubtless imagined, that the Bow had been bent, on this Occasion, to its utmost Stretch ; and consequently that the forcing it any farther would break it to Pieces.

as were sufficient to give it all the Sanction and Authority we could wish.

Some Time after, this Testimony of the Prince (so greatly advantageous to our Religion) was farther confirmed by another Officer, who came and made us, in his Name, the following consolatory Speech : " Could any one suspect that I would have attempted to impose upon you, by making you violate your Law, which I myself approve ? Know that such an Attempt is unworthy a Prince of my Rank ; and that you would find but few Persons, in the whole Empire, guilty of an Action which none but a base Wretch could commit. My Anger did not arise from the Scepter, (it not being worth mentioning) but from the Insult put upon me ; and which affects me the more, as it came from Persons whom I had honoured with my Esteem".

However, notwithstanding this Declaration made by the Prince, which was sufficient to remove all our Scruples, we yet continued our Enquiries ; and carefully examined the various Uses to which the Scepter in question might be applied. However, we did not find the least Shadow of Superstition, in the Course of our Researches. 'Tis an Instrument used by the Prince, (and even by the Emperor himself) to exercise his Hands and Arms with *, according to the *Tartarian* Custom.

In the mean Time, a Report prevailed, that Father *Bouvet* would be beheaded. Fathers *Grimaldi*, *Thomas*, *Gerbillion*, and *Pereyra*, after consulting together, and with some Mandarins, their Friends, waited upon the Emperor, to declare their great Sorrow for the little Regard that Father *Bouvet* had shewn the Prince.

* As a Dumb-bell (I suppose) &c. used part'y for this Purpose in *England*.

His Majesty answered, " That he was very glad they owned their Fault; that during the forty Years he had accepted the Service of the Missionaries, it was never his Intention to lay any Commands upon them contrary to their Law, which he thought a good one; that whenever he wanted any Thing to be performed by them, he had first enquired, whether the doing it might not give them Pain; and had even acted with the utmost Caution on these Occasions. There is a Woman, in my Palace, (continued his Majesty) who performs very finely on the Harp, and was desirous that Father *Pereyra*, who plays very well on musical Instruments, might give me his Opinion concerning her Skill; but reflecting how scrupulous the Missionaries are, I was afraid he would be tempted to refuse me. However, a Thought came into my Head, that if a Curtain was drawn between them, the Father would not, perhaps, be so scrupulous: Nevertheless, I was apprehensive that he still might have some Reluctance; upon which some Courtiers advised me to let this Woman appear in a Male Dress; they promising not to mention a Word about it to any Body. I was very much inclined, in order to gratify my Curiosity, to use the Expedient they proposed; but after a few Reflections, I concluded it would be ungenerous to impose upon a Man who put his whole Confidence in me; and thus deprived myself of a Pleasure, to prevent my giving the Missionary any Uneasiness *.

His

* The Emperor was, perhaps, as tender and scrupulous as he is represented here; and Father *Pereyra* might have had the delicate Conscience which this Monarch supposes on this Occasion. Possibly both might be Hypocrites; nothing being sometimes more difficult than to discover the true Springs of Action, and the Motives upon which Persons act. A remarkable Story is told us, not altogether foreign to our Purpose, in the *Lettres*

nouvelles de Mr. Bourfaut, pag. 261, Paris 1698, 12mo. How many Paths (says this ingenious Author) lead to Fortune, and yet how few are able to discover them! Frequently, such as we imagine lead the most infallibly to it, carry us at the greatest Distance; and sometimes we arrive at it by a Road which was thought the farthest from it. Cardinal Nitard attained a Fortune by a Method which no Person had ever taken, and perhaps will never take; and left the Society of Jesus, for that of the Cardinals which he liked better. The late Queen of Spain, Mother to the present Monarch, and Sister to the Emperor, took him with her when she went to espouse Philip IV. This Princess, who had been allowed, in Germany, every decent Liberty, and was indulged in all her Wishes, did not meet with the like Satisfaction in Spain. All things are measured so very exactly in this Country, that the Queens themselves are allowed to eat and drink no more than what is dispensed by a superior Officer appointed for that Purpose; inasmuch that if they happen to be thirsty between Meals, they are favoured only with a Glass of Water. The Queen was no ways pleased with a Way of Life so different from that she had hitherto led; which being observed by Father Nitard, who was a Jesuit, and consequently a subtle Man, he himself carried, every Morning, when he went to solemnize Mass before her Majesty, a Bottle of the best Wine he could procure. He always gave, to a trusty Person, the Bottle in question, and the Queen afterwards regaled herself with it as she pleased. The Officiousness of the Father, on these Occasions, touched her to such a Degree, that she resolved to reward him, the Instant an Opportunity should present itself. And indeed, she being declared Regent, after her Consort's Death, raised him so very high, that his Exaltation giving Umbrage to Don John of Austria; and the Grandees of Spain having demanded his Removal, no other Expedient could be found to get rid of him, than by raising him to the Purple, and appointing him Ambassador Extraordinary to Rome, where he died. Is it possible for a Man to arrive more gloriously at Fortune, and by a less beaten Track?

As I scrupled the Veracity of our Jesuits above, I shall here play the Sceptic no less with regard to the present Story. Be this as it will, methinks the Italian Proverb may be justly applied on this Occasion. *Si non e vero, e ben trovato*: "Tis 'whimsical, if not true.'" However, I must observe, that it is extracted from a Letter written by Mr. Bourfaut to a French Bishop, who, in all probability, was no Friend to the Jesuits.

His

His Majesty added, " That the great *Lama* *
 " whom he highly revered, having desired him to
 " order

* Travellers speak very variously of the *Lamas*, and particularly of the great *Lama*. What I have found most curious on this Subject, I shall copy here. The *Lamas*, or *Tartarian* Priests are (according to Father *le Comte*) the Disciples of *Fo*. The *Siameze* call them *Talapouts*, the *Tartars* *Lamas*, the *Japanese* *Bonzes*, and the *Chinese* *Hocham*. Mr. *la Croze*, in his *Histoire du Christianisme des Indes*, pag. 513. & seq. observes, that " the *Lamas*, who inhabit the Northern Parts of *Asia*, are " Priests of a kind of Superstition which agrees, in many Particulars, with that of *India*. In the *Mercurie galant* for *July* and " *August*, 1718, is the Relation of a Missionary who resided " many Years in the Kingdom of *Boutan*, on the Confines of " those of *Tibet* and *Tangu*, whose Inhabitants profess a Religion which they declare to have received from *India* above " a thousand Years since. To judge of them from the Account given by *Anthony* of *Andrada*, a Jesuit, who lived in " great *Tibet* from the Year 1624, till 1626, we have some " Reason to imagine, that the *Christian* Religion was formerly " known to these Nations, who, by their not having an exact " Knowledge of the Scriptures, blended it, in Process of Time, " with the Heathenism of the *Indians*. God (according to them) is one, in three Persons, the first of which is called " *Lama Coniac*; the second, *Cho Coniac*, signifying the great " Book; and the third *Sanguya Coniac*, or the *Vision and Love of Glory*. The second Person is the Author, and even the Book " of their Law. They declare that he shed his Blood for the " Salvation of Mankind, his whole Body having been pierced " with Nails. Tho' they do not declare that he was crucified, " nevertheless the Representation of this is found in their Books. " Their great *Lama* offers up a Sort of Sacrifice with Bread " and Wine, of which he himself takes a small Portion, and " distributes the rest among the *Lamas* who are present at the " Ceremony, he being the only Person permitted to solemnize " it. He has a Crown or Tonsure, resembling that of the *Romish* Priests, but much larger.

" Here, if we may depend on this Relation, are evident " Footsteps of the *Christian* Religion; and doubtless the " Remains of the *Nestorian* Religion, that flourished in this " Country before the Reign of *Genghis Kan*, whose Conquests quite changed the State of those Countries with which " we, even in this Age, are not well acquainted. *Andrada* the " Jesuit adds, that these Nations (besides the abovementioned " Tenet) believe in Transmigration, and yet don't scruple to " feed on the Flesh of Animals. The greatest Part of their " Worship

“ order Signior *Gherardini* to draw his Picture, he
 “ had refused to gratify him on that Occasion, for
 “ Fear,

“ Worship consists in the Adoration of Idols, in which they are
 “ directed by their *Lamas*, who are their Priests and Religious.
 “ Their Letters and Characters are the same with those called
 “ *Ouigour* in the antient Relations, which are mentioned in *Pe-*
 “ *tits de la Croiz* History of *Genghis Kan*. These Characters
 “ resemble those of the Inhabitants of *India*, as well as of the
 “ *Tartars* who conquered *China*, who own that their Letters
 “ are borrowed from those of the Kingdom of *Tangut*, whose
 “ Language and Religion agree with those of *Great Tibet*”.

Mr. *la Croze* gives us a Translation of a Prayer writ in the
Tangut Tongue. As it appeared to me very curious, I shall insert
 the most essential Part of it here, omitting only some of the Begin-
 ning, which is in the unintelligible sublime, if I may so term it.
 “ God has made a Distribution in Religion. . . . We honour him
 “ who presides over the Thunder; and the Guardian Angel
 “ who gives long Life, and supplies all our Necessities. We
 “ honour him who gives us sure Defenders in our Travels;
 “ who being far removed from the Troubles of this Life, re-
 “ sides in very high Places, raised above the Treasures of the
 “ Ocean. Let our Prayer be to God. Thou who art raised
 “ above all Creatures, give us Wisdom: Be present with us
 “ during the three Hours of the Day, and the three Hours of
 “ the Night. Whether I travel in the Evening or the Morn-
 “ ing, do thou be with me: Come and meet me at my Re-
 “ turn. Be merciful. Grant me long Life: Indulge all my
 “ Desires, and hear my Supplications. Thou true Lord! be
 “ merciful; and bless me, as thou hast promised. Send me
 “ my Guardian Angel at every Hour, and every Day. Have
 “ Compassion on the Dead, as well as on the Living. Preserve
 “ me from all Strife; defend me from my Enemy. Be mer-
 “ ciful. Indulge me a sound Mind, good Health, Strength,
 “ and good Fortune. Be merciful. Be ever with me; never
 “ withdraw thyself. Whenever we walk or stand still, we pray
 “ incessantly with our Hearts and Lips. Have Pity on us in
 “ the ten Climates, as now in this Place. Lord send, accord-
 “ ing to thy Promise, thy Angel to our whole Assembly. Give
 “ us good Fortune, a good Life, good Health, Strength, and
 “ a sound Mind. May the Blessing of the Lord, which is the
 “ Root of Roots; good Fortune come and reside over me! May
 “ the Blessing promised to God’s Assembly be upon me! May
 “ the Blessing of the strengthening Angel be upon me! May all
 “ the Prayers, uttered by me, overflow and diffuse like Water
 “ in the Spring! May they increase and multiply over me per-
 “ petually.

" Fear, as the Painter in question was a *Christian*,
 " he might scruple to have any Concerns with an
 " Idol-

" petually, both Day and Night! May every Blessing be fulfilled in me!

The learned Mr. *la Croze* tells us, that he perceives, among the superstitious Expressions with which these Prayers are filled, some liturgic Fragments of the antient *Christians* of *Great Tartary*. He assures us, that the Original of the above Prayers (most of the Petitions of which are surely excellent) is in his Possession. He afterwards observes, that " the Religion of the present *Lamas* is direct Heathenism, which resembles so nearly, in many Particulars, that of *India*, that some Authors make no Distinction between them. Among others *Denys Kao*, a *Chinese*, converted by the Jesuits to Christianity, and Author of a Description of *China*, affirms that the Religion of the *Chinese Bonzes* prevails in the Kingdoms of *Pegu*, *Lao*, *Siam*, *Cochin-China*, *Japan*, and *Great Tartary*; and adds, that the *Lamas* differ only in a few Particulars from the *Chinese Bonzes*". See *la Croze Hist. du Christ. des Indes*, p. 515. & seq.

In the Travels of Father *Gerbillon*, a Jesuit Missionary, into *Tartary*, in 1688, the following Particulars are told us concerning the *Lamas*. The *Mongul Tartars* (says he) have an inexpressible Veneration for their *Lamas*. They are clothed in red and yellow. Multitudes of them are now in *Peking*; the Emperor treating them, out of Policy, with great Kindness, because of the Ascendant they have over the *Mongul Tartars*. These *Lamas*, when in *Peking*, soon throw off their Rags, and are easily prevailed upon to dress and feast. 'Tis said that they purchase the most beautiful Women they can meet with (at about 200 *French Crowns* each) upon Pretence of marrying them to their Slaves.

The Embassadors (in whose Retinue Father *Gerbillon* was) at their coming into the Town, *Qui boe tchin*, went directly to the chief Pagod; several *Lamas* coming to receive and conduct them cross a large square Court, well paved with square Tiles, to the Pagod, wherein was one of their Chiefs. He was one of those who, according to these Impostors, never dies; they asserting, that the Instant his Soul is separated from the Body, it enters into that of a new-born Child. These *Lamas* are commonly called, in the *Chinese* Language, *Ho Fo*, that is, the living *Fo*. The *Tartars* worship these *Lamas* as Gods. The Person who pretended to be thus re-animated was about twenty-five Years old. He had a very long, flat Face, and was seated under a Canopy, at the farther End of the Pagod, upon two Cushions; one of Brocade, the other of yellow Satin. He was covered from Head to Foot with a large Mantle of the finest *Chinese* yellow

“ Idol-priest”. The Emperor added, that several of our People were diffident and suspicious; were seized

yellow Damask; so that no Part of him, except his Head, which was quite bare, was seen. His Hair was curled, his Gown edged with a sort of vari coloured Silk Lace, four or five Fingers broad; so that these Mantles are not much unlike our Church Copes. The chief *Lama* only stood up when the Embassadors entered the Pagod, and whilst they paid their Compliments, the Ceremonial of which was as follows.

The Embassadors, being come within five or six Paces from the *Lama*, first veil'd their Bonnets quite to the Ground; prostrated themselves thrice; struck the Ground with their Foreheads, and then went and knelt down at his Feet. The *Lama* laid his Hands upon their Heads, and made them touch his String of Beads; and after paying this Adoration a second Time, they sat down under Canopies, to the right and left of the counterfeited God, who seated himself first. The *Mandarins* being set down on each Side of the Embassadors, the Persons of the Retinue came and paid their Adorations to the *Lama*. *Tartarian* Tea was then brought in large Silver Pots, with a particular one for the pretended Deity, carried by a *Lama*, who pour'd it into a fine China Cup. The Motion which the *Lama* then used, opened his Mantle, when I perceiv'd that his Arms were naked up to the Shoulder; and that the only Clothes under his Mantle were red and yellow Scarves, which were wrapp'd round his Body. He was always serv'd first; the Embassadors bowing their Heads to him, before and after drinking Tea, as is the *Tartarian* Custom, to which he did not make the least Return.

A Collation was now set upon a Table which stood before this living Idol; and afterwards a Table before each of the Embassadors, the attendant *Mandarins*, and the two *Jesuits*, Father *Gerbillon* and *Pereyra*. The Entertainment being done, Tea was brought a second Time, and then they enter'd into a Conversation which lasted a considerable Time; the living Idol keeping his Countenance very well, he not speaking above five or six Words, and these very softly, and in Answer to some Questions the Embassadors asked him. His Eyes were staring continually round, and he sometimes smil'd. Another *Lama*, who sat near one of the Embassadors, kept up the Conversation, probably because he was the Superior; all the other *Lama's* who waited at Table, as well as the Servants, receiving their Orders from him. The Embassadors then rose, and view'd the Paintings (very coarse ones) in the Pagod, which is about forty-five Foot square. At the Bottom of the Pagod is a Throne, or kind of Altar, on which the living Idol is placed, a Canopy of yellow Silk hanging over his Head; and here he receives the Adoration

seized with Fear on all Occasions, which was owing to their not being enough acquainted with *China*;

ration of the People. Several Lamps, one of which only was lighted, are on the Sides. Going out of the Pagod, we went up Stairs, where we saw a mean Gallery, with Chambers on every Side. In one of them was a Child of seven or eight Years old, dressed and seated as a living Idol, with a Lamp burning by him. Possibly this Child is to succeed the present Idol; these Deceivers having always one ready to substitute in the Place of another, in Case of Death; and thus feed the credulous *Tartars* with this silly Notion, that the Idol comes to Life again; and re-appears in the Body of a young Man, into whom his Soul is transmigrated. Hence is the great Veneration which the *Tartars* pay their *Lamas*, all whose Commands they obey, and offer to them Part of all their Possessions. Some of the Embassador's Retinue paid this Child the same Adorations as they had done to the other *Lama*; but the little Idol did not make the least Motion, or answer a single Word. Over the Porch of the Pagod was a very neat Room, with a Throne, after the *Tartarian* Fashion; near which stood a most beautiful Table, finely varnish'd, and inlaid with Mother-of-pearl. Upon this Table was a Cup set upon a Silver Stand, and a Silver Spitting-box. This is the Chamber of the pretended Deity. In another little Chamber (a dirty one) was a *Lama* singing his Prayers, writ upon Leaves of coarse brown Paper. After this, the Embassadors took Leave of the Impostor, who never once stirr'd from his Seat, nor paid them the least Compliment.

One of the Embassadors speaking to me (continues Father *Gerbillon*) of the *Lamas*, said, that he had very little Regard for them; and only had paid his Adorations to their Chief, entirely out of Complaisance to the other Embassador, who had desir'd it. A *Christian* of *Yuei catchin* informed us, that every one of these *Lamas* keeps a Woman or two. The most considerable of them are *Chineze*, and carry on the greatest Trade in the whole Country. All the *Mongul Lamas* reverence the grand *Lama* of *Kalka*, Brother to the King of this Country, as Heir superior; acknowledging him for their Superior next to him of *Tibet*, who is their supreme Pontiff.

Thus far Father *Gerbillon*. To this I shall add some other Particulars concerning the *Lama's*, extracted from Father *du Halde's* large Work on *China*, where an Account is given of *Tibet*. The Kingdom of *Tibet* is also call'd *Barantola*. 'Tis frequently call'd *Lasa*, or *Lassa*, because the Pagod, where the great *Lama* resides, is in the Country of *Lassa*. The great *Lama*, before the War broke out between the *Tibetians* and *Eluth Tartars*, possessed all *Tibet*. As this *Lama* must never concern himself with secular Affairs,

China; and their fancying Religion to be concerned in Things, in which there is not the least Shadow of

Affairs, he therefore appoints some Native, to whom he gives the Name of *Tipa*, and impowers him to govern the People in his Name. This *Tipa* wears the Habit of a *Lama*, but is dispensed from observing the Rules of the Order, which are both severe and numerous. No one *Lama* undertakes to observe them all, they dividing the Burthen; one being oblig'd to the Performance of a particular Precept, and another of a different one; and so on. However, they have some common Prayers, which they sing agreeably enough. They are all oblig'd to renounce the Poms of the World, to lead a Life of Celibacy, and not follow any Trade.

The great *Lama* does not reside in the City, but near it, in one of the finest Pagods, of which there are vast Numbers, standing on the Mountain call'd *Pootala*. He is placed on a kind of Altar, sitting cross-legg'd upon a large and magnificent Cushion. In this Posture he receives the Adoration of the Natives, as well as of a numberless Multitude of Foreigners, who undertake long and painful Journies to pay him Homage on their Knees, and receive his Blessing. A vast Number of these Pilgrims come from *Indostan*, and these take vast Pains to represent their Merit to the great *Lama*, by amplifying the Trouble and Fatigue they had undergone on the Road from *India* to *Lassa*. Next to the Inhabitants of *Tibet*, the *Tartars* are most assiduous in paying their Court to the great *Lama*, some of whom come to *Lassa* from the most distant Countries.

Princes must submit to these debasing Ceremonies, no less than the meanest of the People; nor have they more Respect shown them by the great *Lama*. He never returns any Salute; never pulls off his Hat; nor ever stirs from his Seat for any Person whatsoever. He only lays his Hand upon the Heads of his Adorers, who thereby fancy they obtain the Remission of all their Sins.

The high Idea which both the Prince and the common People of this wide-extended Country form to themselves of the Power and Holiness of the great *Lama*, induces them to submit cheerfully to all these servile Rites. They are persuaded that *So* lives in him; that he knows all Things, sees all Things, and understands the Secrets of the Heart, without asking any Questions, or receiving any Informations; and that if at any Time he does this, 'tis merely for Form-sake, and in order to leave the Infidel and ill-designing no Room to complain: That he is immortal; and that when he seems to die, he only changes his Abode, being born again in an entirely new Body: The only Thing to be then done is, to enquire out what Place he has thought fit to take this

new

of it. He concluded with declaring, that since Father *Bouvet* acknowledged his Fault, 'twould be
Pu-

new Birth in, of which he never fails to make some new Discovery. The *Tartarian* Princes themselves sometimes go upon this Search; and yet are oblig'd, after all, to refer to certain *Lamas*, who alone know the Marks by which he is distinguish'd; or rather, who only know who the Child is, whom the preceeding great *Lama* had appointed his Successor. Thus does Superstition blind so many fine Genius's of the East; Persons who, in other Respects, manage their Affairs with the greatest Dexterity and Skill; and understand their Interest perfectly well.

Besides the great *Lama*, who is the Head of Religion, and Sovereign of *Tibet*, there are other Princes (if they may deserve that Title) in the Country, who have Cities, and many Subjects under them. These wear the *Lama*-Habit, and are call'd chief Officers of the great *Lama*, tho' they are subject to him only as they please. In many Places are large Pagods, in which the *Lamas* of the greatest Distinction reside. Among their different Titles of Honour, that of *Hootoofoo* is one of the highest, and is bestow'd on such only as pass for so many lesser immortal *Fos*. But these *Hootoofoos* are not obliged to reside always in these Places, they being permitted to settle in whatever Country they please. They are not restrain'd to *Tibet*, but are found in the neighbouring Kingdoms, and in several Parts of *Tartary*.

The Dignity of *Lama* is not confin'd to the Natives of *Tibet*, but may be attain'd by other Nations. Many *Tartars*, and even *Chineze*, are ambitious of this Honour, and come to *Lassa* to obtain it. Such as are admitted Disciples, (whose Number must not be above two hundred) of the great *Lama*, consider it as a great and a substantial Happiness. From among these the inferior chief *Lamas* are chose. The *Hootoofoos* also (tho' the Marks of the imaginary Presence of *Fo* are ever so visible in them) are not acknowledg'd such, till they have been a stated Time in the School of the great *Lama*. However, the Instant they are made *Hootoofoos*, they live in Honour and Plenty, arising from the great Number of Presents made them by a Croud of Worshipers, who come to them from all the neighbouring Countries. Among these *Tartar* *Lamas* who dwell in *Tibet*, the richest, and most considerable, are those call'd by the *Chineze* *Mong fan*, who possess a large Territory North of *Likiang too foo*, given them by the King of *Yun nan*.

The temporal Government of *Tibet* has not been always possessed by the great *Lama*. At the Beginning of the last Century *Tibet* was rul'd by a King; and the Territories subject to the great *Lama* were not very large. By the Letters of Father *Andrada*, who was in *Tibet* in 1624, it appears, that the King
of

Punishment enough, to remove him from his
Employment of Interpreter to the Prince his Son;
but

of this Country shew'd vast Favour to the *Christian* Religion, which disgusting the great *Lama*, he, by his Machinations, brought about an Insurrection among the *Tartarian* Princes, who, after they had entirely routed the Prince's Army, put him to Death. By this Means, the great *Lama* of *Tibet* has acquir'd a mighty temporal Power, and this, added to the spiritual he had before, has greatly increased the Veneration which the People entertain for this living Idol. This afterwards gave Rise to bloody Wars in *Tibet*, during the Course of which, the Country of *Lassa* was laid waste, the Towns taken, the Pagods plunder'd, and even that of the great *Lama*. All such *Lamas* as could be found, were put into Sacks, laid upon Camels, and carried into *Tartary*.

[Thus it appears, that the great *Lama* of *Tibet* was playing a Game like that of the antient Pontiffs of *Rome*, who being, at first, concern'd only in Spirituals, afterwards thirsted for temporal Dominion; and incroaching upon those of their Neighbours, wou'd, had it been in their Power, have made themselves sole Monarchs of the World.]

Tibet has been known for some Centuries. *Marcus Paulus Venetus* speaks of the *Lamas*, and of the great Ascendant they had gain'd. They were very powerful in *China* whilst the imperial Family of the *Yuen* sway'd the Sceptre; and there still remain, in *Peking*, some Monuments which had been built in Honour of the *Lamas* of those Ages. However, the *Lamas*, and the rest of the *Tartars*, were afterwards drove out of *China*; but their Credit is restor'd under the present Family, who are of the *Manchew Tartars*. Tho' this Nation never had a *Lama*, yet the Instant the Family in Question meditated the Conquest of the neighbouring *Tartars*, they favour'd the *Lamas*; and the great *Lama*, tho' so very proud, went afterwards to *Peking*, to congratulate the *Tartarian* Prince who had conquer'd *China*, and bless his Family. Afterwards, the Empress, many Princes, Princesses, and other wealthy Persons, built magnificent Pagods in Honour of the *Lamas*, who, by that Means, have amassed great Riches, make a conspicuous Figure, and have a numerous Attendance.

The *Lamas* of *Tibet* generally wear woollen Cloth, very like our Frize. A *Tartarian* inform'd us, that when he saw the great *Lama* in *Lassa*, he was dressed in a red Cloak of this Stuff, and wore a gilt Hat. These *Lamas* have likewise several Sorts of Bonnets, (answering to the various Ranks) some of which are like our Bishops Mitres. Some of them are able to compute the Motions of the Stars, and foretell Eclipses; but very few of them

but that, as to other Matters, he might continue to reside, unmolested, in our House.

The Fathers fell on their Knees, and bowed nine Times to the Ground, as is the usual Custom, by way of Thanks. They afterwards performed the like Ceremony before the Heir-apparent. Thus ended an Affair which, during five Days, has given us inexpressible Uneasiness.

But notwithstanding this transient Alarm, such, God be praised, is the flourishing State of this Mission, that we hope our Conversions will, in Process of Time, be exceedingly numerous, in case the heavenly Work should not meet with Opposition. Of the thirty Jesuits you left in it, twelve are already Masters of the Characters, and read the *Chinese* Language with surprizing Facility. The Bishop of *Askalon*, apostolical Vicar of *Kiamsi*, is so much surprized at the Progress which the Fathers of his Province make in Literature, that he has applauded them, on this Account, in Letters written by him to several Persons.

The Emperor has lately indulged us a Favour, which reflects great Honour on our Religion. An Inundation having occasioned a general Famine in the Province of *Quantum* *, his Majesty taxed his Courtiers, and sent great Succours to it, which were to be distributed by certain rich *Mandarins*, deputed expressly for that charitable Work: But notwithstanding this, a great Number of the unhappy Peo-

can even read their ancient Books. Some learned Men are of Opinion, that many Traces of the *Christian* Religion are found in these Books. There are a numberless Multitude of *Lamas* spread over *Tibet*, scarce a Family but has one; which is owing to the superstitious Reverence they bear to *Fo* (in him;) or from the Hopes they entertain of one Day becoming Officers to the great *Lama*. The *Christian* Religion will scarce be able to make any Progress in *Tibet*, so long as the great *Lama* enjoys the Sovereignty of it.

* In *French* *Changtong*, of which the City of *Canton* is the Capital.

ple in question came to the Capital of the Empire, in Hopes of meeting with a Subsistence.

His Majesty having entertained some Suspicion of the *Mandarins*, sent for four of our Fathers. He then observed, that as we were prompted to visit *China*, merely from a charitable Motive, it was particularly incumbent upon us to assist the Poor to the utmost of our Power; this being one of the most essential Duties of our Religion: That, for this Purpose, he had commanded two thousand *Taels* * to be given us, for purchasing Rice, which we should deliver out in our Burying-ground; and that he likewise hoped, we would exert ourselves to the utmost, for the Comfort and Relief of such Numbers of unfortunate People. The Missionaries received this Order with the deepest Sense of Gratitude; and were of Opinion that it would be necessary for them, tho' so much straiten'd in their Circumstances, to raise five hundred *Taels*, and employ them in charitable Uses.

Fathers *Suarez* and *Parennin*, who were appointed to distribute this Charity, ordered large Stoves and Kettles to be got ready. They then bought Rice; with large, neat Porcelane Dishes, with salted Roots and Herbs, to correct the Flatness of the Rice.

At the Sight of a Signal which was raised for that Purpose, the Poor entered without Confusion, and met all together in a Place appointed, the Men standing on one Side, and the Women on the other. They afterwards were made to go back thro'

* *Tael*, is a Name given, by the *Portuguese*, to a *Chinese* Coin, called by the latter *Leam*. According to Father *le Compte*, ten Copper Deniers make a *Chinese* Penny; and ten of these make a tenth Part of their Crown, called *Leam*, or *Tael*. A *Tael*, in *French* Money, is equal to four *Lvres*, two *Sols*, two Deniers $\frac{2}{3}$: Now four *Livres* make exactly 3 *l.* 6 *d.* *English* Money; so that the whole Sum given by the Emperor, on this Occasion, seems very inconsiderable.

a narrow Passage, where every Person received his Portion of Rice and Herbage, which he carried to a Place where they all met; and in this Manner 'till the several *China* Dishes were emptied. The Dishes were then got together, and washed, after which the rest of the Poor had their Meals, in the same Order with the first.

The most considerable *Christians* of the City came likewise, in their Turns, to serve the Poor, which they did in the most pious Manner. They got together the Dishes; kept a good Order and Decorum; and spoke Words of Comfort to all. The Court *Mandarins* and Eunuchs, who were come out of Curiosity to view this Sight, were overjoyed to see so excellent an Order preserved, without the Assistance of Soldiers; to find such Plenty; and above all, to perceive such Cleanliness, of which the *Chineze* are so vastly fond every where. They were surprized to find Persons, of distinguished Birth and Riches, mingling indiscriminately with the Croud, so far as even to furnish them with the little Sticks for eating; and afterwards waiting upon them, with all imaginable Politeness, as tho' these poor People had been their Guests *. How excellent (cried they) must the Religion be, which inspires such modest Charity! The very *Bonzes* became our Panegyrist; near an Hundred of them being fed every Day with the other Poor. In this Manner we supported, during four Months, above a thousand Persons daily.

I am with great Respect, &c.

JARTOUX.

* The most laudable Instances of Humanity and Charity are daily seen in *Romish* Countries; and 'twas with the utmost Satisfaction I beheld the great Tenderness, good Nature, and Pains which were taken by the Sisters, in assisting and comforting the Sick (no less than six or seven Thousand) in the *Hotel-Dieu* at *Paris*.

Father PAPIN, to Father LE GOBIEN.

Bengal, 18 Dec. 1709.

Reverend Father,

I Find by your last Letter, that you would be very well pleased with the Remarks I made on such Things in this Country, as appeared to me most worthy of Notice. I wish my Occupations had given me an Opportunity of gratifying the utmost Limits of your Curiosity in that Respect: But what I now write, is only a small Specimen of the Particulars I may afterwards send, in case this pleases you.

By the Way, I don't know any Country that furnishes so great a Scope for writing on the mechanic Arts, and on Physic. The Artificers are surprizingly skilful. They excel particularly in making Linen Cloath, which is so very fine, that Pieces of a very great Length and Breadth may be easily drawn thro' a Ring worne on the Finger.

Should you tear a Piece of Muslin in two, and give it one of these Fine-drawers, 'twould be impossible to find out the Place where the Pieces had been joined, tho' a Mark were made for that Purpose. These People will put together, so very artfully, the broken Pieces of a Glass, or *China* Vase, that no one can discover they ever were severed.

Their Goldsmiths are excessively curious in Filigreen Works. They imitate, to great Perfection, the *European* Works, tho' neither the Forge they use, nor the rest of their Implements cost above a *French* Crown.

The Loom used by the Weavers is purchased at as cheap a Price. These Weavers are seen sitting at their Looms, in their own Yards, or by the Way-

side; and there weave the fine Linens which are so much sought after in all Parts of the World.

There is no need of Wine in this Country, for making Brandy; the Natives making it with Syrup, Sugar, certain Rinds, and Roots: And this Brandy burns better, and is as strong, as that of *Europe*.

They paint Flowers and gild Glafs very neatly. I have been surprized at seeing certain Vessels for cooling Water, which were no thicker than two Pieces of Paper stuck together.

Our Watermen row in a very different Manner from yours; they making the Oar play with their Feet, and their Hands serve as a *Hypomochlium* *.

The Colours used by their Dyers are so strong, that they never become fainter by washing.

Ploughmen, in *Europe*, prick their Oxen with a Goad, to make them go forward, but ours only twist their Tails. These Beasts are exceedingly tractable; and are taught to rise, or sink, in order to take up or lay down their Burthens.

A Hand-mill, which does not cost ten Pence, is used for breaking the Sugar-canes.

A Grinder makes his own Stone, with Lacker and Emery †.

A Mason will lay the Floor of the largest Hall with a Kind of Mortar, composed of Brick-dust and Lime, in such a Manner, that the whole shall appear as a single Stone, much harder than Sandstone.

I saw a Kind of Pent-house, forty Foot long, eight broad, and four or five Inches thick, raised

* A Roller, or such like, laid under Stone or Timber, the better to remove them from their Place.

† A metallic Stone, very hard and heavy, found in all Mines, particularly in those of Copper, Iron, and Gold. 'Tis used for polishing and burnishing Gold, for scooping and cutting Glafs, for cutting Marble and precious Stones, the Diamond excepted.

before me; and fixed to the Wall merely by one Side, without any other Support.

Their Pilots take the Latitude by a Rope, in which are several Knots. They put one End of it between their Teeth; and then, by the Help of a Piece of Wood strung upon the Rope, easily observe the Tail of the *Urfa Minor*, commonly called the Northern or Pole-star.

Lime is commonly made with Sea-shells; that composed of Snails is used for whitening Houses, and that of Stone to chew with Betel-leaves. Some take the Quantity of an Egg of this every Day.

Butter is made in the first Vessel that comes to Hand. They split a Stick into four Parts, and stretch it in Proportion to the Bowl in which the Milk lies. They then turn this Stick round and round, by Means of a Rope fastened to it, not long after which the Butter is made.

Those who sell Butter, have the Art to make it pass for fresh, when stale and rank. For this Purpose they melt it, and then throw in sower, curdled Milk; eight Hours after which they draw it out, in Lumps or Clods, straining it thro' a Piece of Linen.

Their Chymists use the first Vessel they meet with, to extract Quick-Silver out of Cinnabar, and for other mercurial Preparations; and this they do in the most simple Manner. They pulverize all Kind of Metals with great Ease, to which I myself was an Eye-witness. Talk *, and Yellow Copper are highly esteemed here, the latter, according to them, consuming the most viscous Humours, and removing the most violent Obstructions.

Their Physicians are more cautious in using Brimstone than those of *Europe*, they correcting it with

* A Kind of Icinglass.



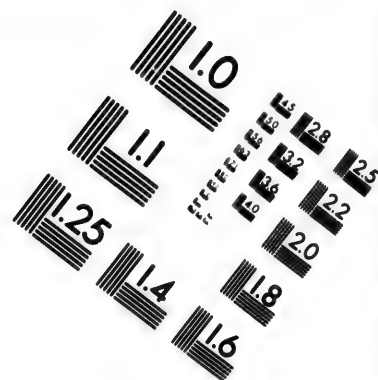
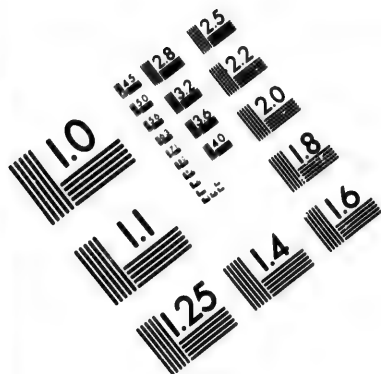
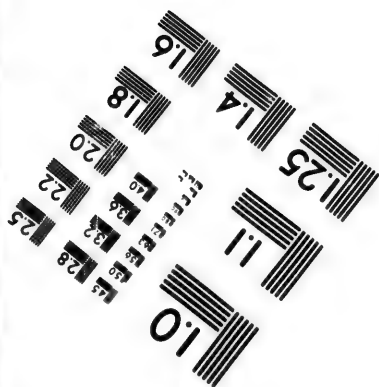
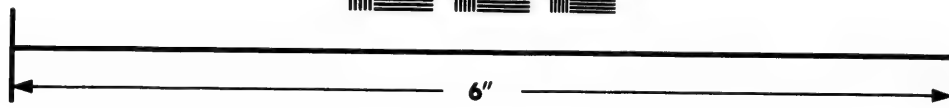
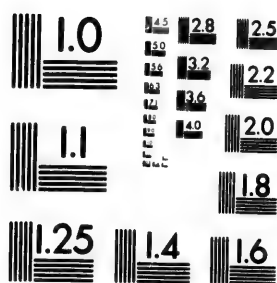


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Butter. They likewise qualify long Pepper by boiling it; and boil the *Ricinus Americanus* * in Milk, They employ, very successfully, against Feavers, Wolf-bane † softened by Cow's Piss, and Orpiment qualified by Lemmon Juice.

A Physician is not allowed to visit a Patient, unless he can point out his Distemper, and discover the State of his Constitution, which he does easily by feeling the Patient's Pulse.

Let no one say, that a Physician may easily mistake on these Occasions, I myself having some Experience in this Science.

The Diseases which prevail most in this Country, are,

I. The *Mortuechin* or *Colera-morbu*. The Cure for this Distemper is, to keep the Patient from drinking, and to burn the Soles of his Feet.

II. The *Scnpat*, or Lethargy, which is cured by putting *Chenopodium* ‡, pounded with Vinegar, into the Eyes.

III. The *Pilbai*, or Obstruction of the Spleen, for which the only specific Remedy is that of the *Joguis*, or Indian Penitents. These make a small Incision in the Spleen, and afterwards draw a long Needle between the Skin and Flesh; then, applying a Piece of Horn to the Incision, they draw out a certain viscous Substance like Matter or Corruption.

Most of the Physicians of this Country throw a Drop of Oil into a Patient's Urine. If it spreads, they declare that he is very hot inwardly; but if it does not dilate, 'tis a Symptom that he wants Heat.

* In French, *Pignons d'Inde*.

† A poisonous Herb.

‡ *Tournefort* terms it *Chenopodium Ambrosiade folio Sinuato*; and 'tis called *Piment*, in French. 'Tis an Herb or Plant of the *Chenopus* or Goose-foot Kind. 'Tis of an agreeable and aromatic Smell; is good in Asthmas, &c.

The Vulgar use very simple Remedies. For a violent Head-ach, they take (as Snuff) the Powder of pounded Pomegranate-Shell, with four Grains of Pepper. To cure a common Head-ach, they tie, in a Rag, a Composition of Sal-Armoniac, Lime and Water, to which the Person smells. A Giddiness, or Vertigo, arising from cold, thick Blood, is removed by drinking Wine, in which some Grains of Frankincense had been steeped. To cure Deafness, arising from an Abundance of cold Humours, they squeeze a Drop of Lemmon-Juice into the Ear. To relieve the Brain, when oppressed with Phlegm, the afflicted Person smells to a Rag, filled with black Cummin pounded. For the Tooth-ach, a Kind of Lozenges made with Crumbs of Bread, with the Seed of *Stramonium* *, laid upon the Tooth to deaden the Pain. For a Person troubled with the Bloody-flux, Mother-wort, or pounded Wormwood, are applied to the Nose. For the Heat of the Stomach, or spitting of Blood, they apply a Plaister made of *Giraumont* †, baked in the Oven, and drink the Water which runs from it. To cure the Cholic, arising from Wind and Phlegm, they give the Patient four Spoonfuls of Water, in which were boiled, 'till the Water was half consumed, Anise, and a little Ginger. They also pound a raw Onion, with Ginger, and apply them cold on that part of the Belly where the Pain is felt. For the *Lientery* ‡, they bake a Head of Garlick in Ashes, and give it the Patient at his going to Bed; he keeping the Garlick in his Mouth, and sucking its Juice. The Juice of the Cucumber-leaf bruised, purges and vomits. A Stoppage of Urine is cured here,

* The Plant called *Stramonium*, is a Soporific of a very dangerous Kind. 'Tis also called *Stramonium*, or Thorn apple.

† The *Giraumont* is an Indian Fruit, shaped like a great Gourd, and of the Taste of a Pompion.

‡ A Dis temper, when Sustenance returns unconnected.

by drinking a Spoonful of Olive or Sweet-oil, well mixed with the like Quantity of Water. For a Looseness, they parch and burn a Spoonful of white Cummin, and a little Ginger bruised, and mixed with Sugar. I have seen Fevers cured, by giving the Patient, before the Fit came on, three large Pills composed of Ginger, black Cummin, and long Pepper. For Tertian Agues, they give the Patient, during three Days, three Spoonfuls of *Teucrium* * Juice, or Germander, with a little Salt and Ginger †.

What

* An Herb. Some think it so called from the *Trojan Teucer*, as tho' he first discovered its Virtue, which probably is a Chimera.

† The learned Mr. Bernier, Vol. II. pag. 152. & seq. of his Voyages, speaking of the Arts and Sciences of these *Indians*, says, That they have a great Number of Treatises on Physic, which may most properly be considered as so many Books of Receipts. The chief of these, and which is of the greatest Antiquity, is writ in Verse. I must observe (continues he) that their Practice differs pretty much from ours, and is grounded on the following Principles: That a Patient who is troubled with a Fever, requires but little Sustenance: That Abstinence is the best Remedy in the Cure of Diseases: That nothing more pernicious can be administered to a Patient than Meat-Broths, nothing corrupting sooner in the Stomach of a feverish Person; and that Blood should never be taken away, except in the greatest and most evident Necessity, as when a Delirium is apprehended; or that the Physician perceives an Inflammation in some considerable Part, as the Breast, the Liver, or the Reins. Whether this be the best Practice, I shall submit to the Judgment of our learned Physicians, but I myself found that it succeeded among them. 'Tis followed not only by the *Heathen* Physicians, but also very strictly by the *Mogul* and *Mohammedan* Physicians, who are guided by *Avicenna* and *Averroes*, especially with respect to Meat-Broths. The *Moguls* indeed bleed a little more copiously than the *Heathens*, they commonly taking away (in Diseases when they dread the Accidents abovementioned) not a small Quantity of Blood, but, eighteen or twenty Ounces, after the Manner of the *Antients*. Patients, on these Occasions, often faint away; and these copious Bleedings frequently quite extirpate the Disease in its Infancy, as *Galen* says, of which I myself have been often an Eye-witness.

The *Heathens* are utterly unskilled in Anatomy, and talk very impertinently about it. But 'tis no wonder they should be
so

TRAVELS of the JESUITS. 363

What I here present you, reverend Father, is only a Sketch of the Remarks made by me on the Arts and Physic of this Country. If you are desirous of more, or want to be better informed concerning those I now send you, please to let me know. I shall find a Pleasure in gratifying your Curiosity, and of proving to you with how much Respect,

I am &c.

PAPIN.

so ignorant in this Article, as they never open the Bodies either of Man or Animals. They have this in so much Horror, that whenever I opened living Goats and Sheep, before my Aga, to give him an Idea of the Circulation of the Blood, and show him *Pacquet's* Duct, by which the Chyle flows at last into the right Ventricle of the Heart, they all fled, and trembled for Fear; nevertheless they assert, that there are exactly five thousand Veins in the human Body; and this they affirm with as much Confidence as if they had counted them one by one.

The above Particulars are the more valuable, as they are extracted from the Writings of a Gentleman, who was not only an excellent Scholar, but likewise a Physician. To these I shall add what we find on this Subject, in another very learned Author, Mr. *la Croze*, who, page 483, of his *Histoire du Christianisme des Indes*, informs us; that, "with regard to Physic, 'tis esteemed by the *Indians*, and studied with great Care, tho' grounded on Principles which differ greatly from ours, and are very conformable to their natural Philosophy. In their Books are found the Names and Causes of all Diseases, as well as of the Remedies to be applied to them. They have a peculiar Regard to the Pulse, this being a long Study, and intermixed with superstitious Observations, for which Reason their Practice is more to be depended upon than their Knowledge. Such Europeans as are settled in *India* consult very willingly the *Heathen* Physicians, and find great Benefit by their Prescriptions. Their Knowledge and Practice in Physic bears a great Affinity to those of the *Chineze*". These Particulars seem extracted from a MSS. Relation of the reverend and learned Mr. *Ziegenbalg*, of whom farther Mention will be made in the Sequel of these Notes. I am to observe, that Mr. *Ziegenbalg* was one of the Authors to whom we were obliged for the *thirty-four Conferences between the Danish Missionaries and the Malabarians*, &c. translated by Mr. *Philips*, Preceptor to his Royal Highness the Duke of Cumberland, and now Historiographer to his Majesty.

DEDI-

DEDICATION.

To the JESUITS of FRANCE.*

Reverend Fathers,

YOU'll find by the Letters sent us from *Carnata*, that in this new Mission, as in all those of *India*, the Missionaries are obliged to be continually upon their Guard, to prevent their being taken for *Europeans*; for this, alone, would defeat all their Labours, tho' they should meet with no other Obstacles in the Exercise of their spiritual Functions.

'Tis to free themselves from these Suspensions, that after having learnt the Language and Customs of the Country, they wear the Dress of the Penitent *Indians*, and assume the Name of *Sanias Romabouri*, that is, *Roman Priests* or *Friars* come from the North †. For this Reason they submit to all the *Indian*

* Vol. X. of the Original begins here.

† The Jesuits are very much blamed for this by Mr. *la Croze*, who, pag. 447, observes, " That the Worshipers of *Tchiven* or *Isuren* rub their Foreheads, and some other Parts of their Bodies, with Ashes made of Cow-dung. They look upon these Ashes as very holy, as being a public Confession of the Zeal and Confidence they have in their Idol. The Jesuit-Missionaries in *Madura*, who, denying absolutely their being *Pranguis*, or *European Christians*, call themselves *Sanias* or *Bramins* come from the North, rub themselves, and their new Converts, with the Ashes in question. They likewise wear the three Strings of the *Bramins*, by which these idolatrous Priests profess themselves devoted to the Worship of the three Deities who govern the Universe. These Missionaries tell us, that this is one of the Marks of Nobility, as indeed it is, but of a superstitious Nobility, which is grounded on Idolatry. These Things are practiced in the Mission of *Madura*, of which the Jesuits continue to publish so many Wonders; tho' these, so far from changing Paganism into true Religion,

Indian Customs, however harsh and disagreeable; that they sit cross-legg'd upon the Ground; eat also sitting upon the Ground, without touching any Thing with the left Hand, which the *Indians* think quite rude and indecent; that they observe a continual Fast, never making but one Meal a Day, which consists of some Fruits, Pulse or Roots, and a little Rice boiled in Water; you having heard that Bread, Wine, Meat, Eggs, and Fish, the usual Food of other Nations, are absolutely forbid a Missionary of the *East-Indies*. Had the first Missionaries of *Madura* refused ever so little to devote themselves to this Kind of Life, in its utmost Rigour, their Zeal would have been rendered fruitless; and they would not have converted several *Bramins*, and above an hundred and fifty thousand Idolaters. The like Care and Circumspection were used in establishing the Mission of *Carnata*.

'Tis scarce possible to conceive, whence should arise this insuperable Aversion which the *Indians* entertain for the *Europeans*. Certain Persons who are concerned for the Progress of the Gospel in *India*, having desired some Light into that Matter, I shall satisfy them here; and this, at the same Time, will enable them to form a still better Idea of the Genius and Manners of the People in question.

For this Purpose we must suppose two Things, which being but transiently mentioned in the fifth

"ligion, don't scruple to adopt the exterior Characteristics of
"the *Heathen* Superstitions, and employ them openly in the several Places where they reside and make Converts."

As I was arraigning the Hypocrisy of the Jesuits on these Occasions, to an ingenious *Roman Catholic*, a Friend of mine, his Opinion was, that those Fathers ought to be highly applauded for their Conduct, as it was the most likely Way of giving Success to their political Designs, and was perfectly consonant to the Spirit which animates their Society; and that on the contrary, those Friars of other Orders who have been less flexible, only shewed their Simplicity and Ignorance of the World.

Volume of these Letters *, it may not be improper to enlarge upon them here.

First, that the *East Indians* are divided into various Classes, called by the *Portuguese Castes* †, of which there are three Principal. That of the *Bramins*, who are the Nobility: The Caste of the *Kchatrys* or *Rajas* ‡, who are as the Gentry in *Europe*; and the Caste of the *Choutres* ||, or common People.

Besides these three Castes, which are very numerous, there is a fourth called the *Caste* of the *Parias*, including the Dregs of the Populace. This Caste is considered by all the rest, as quite vile; so that nothing is thought so infamous as to hold the least Correspondence with them. The *Parias* are detested to such a Degree, that all Things touched by them are instantly polluted, and can never be used again. They are never spoke to but at a Distance, nor allowed to live in Towns or Cities, but inhabit Villages apart, at a certain Distance (which is limited) from the Habitations of the rest of the *Indians*.

Each of these principal Castes is subdivided into other subordinate Castes, some of which are also nobler than the rest. The Caste of the *Choutres* has the greatest Number of these inferior Castes, it containing the Castes of Tradesmen, Ploughmen, Goldsmiths, Carpenters, Masons, Painters, Weavers, &c. Every Trade is confined to its Caste; and those only who are Members thereof can follow such Trade.

* That is, of the original *French*. See Page 360. & seq. Vol. I. of the present Work.

† Derived from the *Portuguese* Word *Castá*, signifying Progeny or Offspring.

‡ These, in our Relations, are commonly called *Rajaputes* or *Rajpoots*; by which Names I also shall term them in this Work.

|| These also are called *Banians*.

Thus

Thus a Carpenter, who should concern himself with the Trade of a Goldsmith, would be severely punished. However, there are certain Professions which a Member of any Caste among the *Choutres* may follow; such as those of the Soldier, Tradesman, or Ploughman. But there are others which infinitely debase those who exercise them; for Instance, the *Indians* rank among the *Parias*, Fishermen, Shepherds, or Herdsmen, Shoemakers; and all in general concerned in the working or dressing of Leather.

The second Thing to be observed is, no *Indian* can eat with a Member of a Caste inferior to his own, without degrading himself; nor touch any Food dressed by a Person of such a Caste. A *Bramin*, and not a *Choutre*, must dress the Victuals of another *Bramin*.

*Tis the same with regard to Matrimony, which no Person is allow'd to contract with another of a different Caste: For any Person who should marry into a Caste inferior to his own, would be branded for ever; be looked upon as the vilest Wretch, and be totally expelled his Caste.

In fine, Words could never express the extravagantly-high Opinion which the *Bramins* entertain of their own Nobility; the Fondness they have for their own Customs; and the Contempt in which they hold the Laws and Usages of all other Nations.*

You

* As Authors write variously concerning these Castes, and Mr. la Croze having given us some Account of them (from MSS, I believe, of the learned Mr. Ziegenbalg) in his *Histoire du Christianisme des Indes*, p. 476, & seq. I shall thence extract some Particulars to our Purpose. The different Tribes, (says he) or Castes of the *Indians*, deserve a particular Attention. Among these *Indians*, no Person can rise above his Birth; a Son is oblig'd to continue in his Father's Tribe, and to follow, except in certain Cases, which are very rare, his Trade or Profession. It may be supposed, that Policy first introduced this Custom in *Egypt*, whence it seems to have been brought into *India*, and
there

You now may easily perceive what it was that gave the *Indians* this insuperable Aversion to the *Europeans*.

there has degenerated into Superstition. Tho' there are but four chief Tribes, or Castes, (being those whose Origin they refer to the eleventh World) they nevertheless reckon, by various Subdivisions, ninety-eight, whose Names and different Employments are mention'd by the *Danish* Missionaries. The first is that of the *Bramins*; this is a sacerdotal Tribe, which may be compar'd, in some Measure, to that of *Levi* among the *Jews*. The *Bramins* are the Guardians of the sacred Books, the Knowledge of which they conceal from the other Tribes. They also are the Chiefs of the Nation, and the Priests of the People, who rank, at the Head of all their Duties, that of contributing to their Support; an Obligation from which even their Kings are not exempt. The rest of the Castes differ from one another by the Addition or Diminution of certain Prerogatives, which ancient Custom has establish'd. They never marry into different Tribes, and frequently hate one another mortally. A Man of a superior Caste is polluted merely by the Touch of a Person of a different Tribe; and this Pollution is greater, in Proportion to the Meanness of such Person's Caste. As they all in general bear an incredible Aversion to the *Europeans*, whom they call *Franks*, or *Pranguis*, and look upon them as the most infamous Nations of the World; every *Indian* who turns *Christian* is absolutely expelled his Tribe, and exposed to the Insults of all his Countrymen. Accordingly, we don't find that the *Christian* Religion has made any great Progress in this Country, *whatever the Romish Missionaries may pretend*. The single Caste of the *Barraves*, who are sea faring Persons, have embraced the *Romish* Religion on certain Conditions, which permit the *Indians* in Question to preserve Part of their ancient Usages.

By the Way, this mutual Hatred of the Castes is not absolutely establish'd on the Principles of their Religion, tho' the *Bramins* foment it by their Instructions; and that long Custom has loaded it with Ceremonies inexpressibly superstitious and troublesome. *Kaviler*, one of their Prophets, complain'd of this, by observing, that *Biruma* himself had a Concubine of the Tribe of the *Baraians*, now look'd upon as one of the most infamous. To this he adds; "Does the Rain of Heaven fall
" with any Difference on Men? Does the Sun distribute his
" Light unequally to them? Mankind are one, as God is one."
The *Guanizuels*, or Devotees in *India*, of whom we have spoke, have no Regard to this Distinction of Tribes. They eat indiscriminately in all Houses, without enquiring into the Caste of the Masters of them. "Are not we all (says one of them) descended
" from the same Original? Have not all of us the same Lan-
" guage

Europeans. The *Portugueze*, at their first coming into *India*, did not follow any of the Customs used in that Part of the World; did not make any Distinction with regard to Castes; but mixing indiscriminately with the *Parias*, even took some of them into their Service; from which Time, the prodi-

“ guage and Law? We all live and die after the same Manner;
“ and 'tis manifest that no Distinction ought to be made among
“ Mankind.” The Persons who write these Things, so far from passing for Hereticks among the *Indians*, are thought to be more enlighten'd than the rest of Men. Nevertheless, such is the Stupidity or Prejudice of the common People, that they will not change ever so little their old Customs.

The *Indians* still adhere to their antient Abstinence, founded on the Doctrine of Transmigration and other Superstitions. 'Twou'd be impossible to persuade a *Bramin* to eat the Flesh of Animals, from which most of the other Castes also abstain, and feed on nothing but Rice, Milk, Herbs, and Fruits. The *Indians* shun very carefully the Touch of the *Europeans*; and wou'd not, for the World, eat any Thing that had gone through their Hands; they even abhor those which Foreigners had only look'd upon, whom, for this Reason, they forbid their Houses, and will not let them touch the Vessels used by them for eating and drinking; and if an *European* happens to touch them, they instantly break them to Pieces. They are equally careful in avoiding to see Foreigners at their Meals, and have numberless Superstitions on that Occasion. Every Caste has some which are peculiar to it. The only Circumstance in which they all agree in is, to wash before and after Meals. Every Person eats apart, sitting on the Ground, and touching the Victuals only with their right Hand, the left being employ'd for different Uses. A Woman does not eat till after her Husband has done; and they are quite silent at Meals. They never have any Feasts or Banquets, and are scandaliz'd at those of the *Europeans*, as well as at their eating the Flesh of Animals. They are for ever reproaching the Missionaries on this Account, as being an Abomination that destroys all the Advantages which they should reap by turning *Christians*.

However, some of the inferior Castes eat of all Things indiscriminately, even to the Carcasses of Oxen and Cows that died of Distempers. These People, call'd *Barayans*, are had in utter Detestation by all the Tribes; and an *Indian* cannot be more grossly affronted, than by being call'd a *Barayan*. There are a few others who eat Fish and Fowl, and these are considered, by their Countrymen, as Double-dealers.

gious Contempt in which the *Indians* held the *Parias*, extended to the *Portugueze* themselves, and has been perpetuated ever since.

Though the rest of the *Europeans* knew how exceedingly scrupulous the *Indians* are upon this Head, they yet were as little upon their Guard as the *Portugueze*, and liv'd (whether *French*, *English*, or *Dutch*) in *India*, just as in their respective Countries; without putting themselves under any Restraint, or complying, so much as they might have done, with the Usages of the Country. To this may be added, the Dissoluteness of many among them, their excessive drinking of Wine, and the Familiarity with which they treated the Ministers of their Religion; these Particulars united, gave infinite Disgust to a People naturally sober and reserved; a People who discover the highest Veneration for such among their Countrymen as are their Teachers*.

I am, &c.

J. B. DU HALDE.

Father DE LA LANE, to Father MOURGUES.

Pondichery, 30 January, 1709.

Reverend Father,

MY Obligations to you, and your Concern for the Success with which Heaven has been pleased to crown the Labours of the Missionaries, induce

* The Hatred of these *Indians* for all the *Christian* Nations of *Europe*. is accounted for in a very different and natural Manner by Mr. *la Croze*, p. 531. of his *Hist. du Christianisme des Indes*. From all that has been observ'd, (says he) it appears, that the Hatred which the *Indians* bear to all the *Christian* Nations in *Europe*, is level'd chiefly at the *Portugueze*, which is far less owing to their having a Familiarity with the low Castes among

induce me to inform you of the present State of the *Christian Religion in India*; and to communicate the

among the *Indians*, than to the Knowledge those *Heathens* have of their Cruelty; of their Spirit of Dominion, even in preaching the Gospel; and of their immoral Behaviour. Was this otherwise, the *Indians* wou'd not pay so much Respect to their *Gnanignels*, or spiritual Men, who laugh at these superstitious Distinctions; and wou'd not hate the *Portugueze* more than they do the *Mohammedans*, of whom they speak with Respect enough, as appears from the Writings of the Missionaries of *Tranquebar*. Besides, the *Chineze*, who are not divided into Castes as the *Indians*, have a still greater Contempt for the *Portugueze*. The *Mandarin* of the Capital of the Island in which is situated *Macao*, a City of *China* where the *Portugueze* have been settled ever since the sixteenth Century, treat 'em with sovereign Contempt, as appears from a Passage of Father *Navarette*, one of the sincerest, and most illustrious Missionaries, who have writ concerning these Countries. "When the Citizens of *Macao* have some Affair to transact, they send their Deputies (who go in a Body, with their *Varas*, or *Battons*, in their Hands) to the *Mandarin* of the Island, he residing but a short League from *Macao*. They then address him, on their Knees, holding the Memorial in their Hands. When the *Mandarin* gives them the Dispatches, 'tis expressed in the following Terms: *This barbarous and brutal Nation requires such and such Things: 'Tis granted or refused.* The *Portugueze* being thus dismissed, return very gravely to their City. Some of these Deputies are Gentlemen, and Knights of the Order of *Christ*, with their Crosses on their Breasts."

This must be a great Mortification to Persons, who imagine that all these Kingdoms of the East belong to them by Virtue of the Bull granted by Pope *Alexander VI*; and who, by Virtue of this noble Donation, exclude, to the utmost of their Power, from these Countries, all Preachers whose Missions were not confirm'd in *Lisbon*. This is another Inconveniency in the eastern Missions. Should these Nations, says Father *Navarette*, come to know this, not one European would be left alive in their Empires. What an odd Scene wou'd it be, had I Leisure to mention the Hatred which breaks out so often between the Missionaries of different Nations and Orders. They use their utmost Endeavours to defame one another, with reciprocal Reproaches; and frequently apply to the *Heathen* Magistrates, in order to ruin one another. I cannot dwell any longer on this vastly-fruifal Subject, as it wou'd carry me beyond the Limits of my Design.

In how different a Light do the *Jesuits* appear, in this Passage of Mr. *la Croze*? To hear the Relation which these Fa-

the Observations I made on the Religion and Manners of a great Nation, little known to the *Europeans*.

You know there are three great Missions, of our Society, in that Part of the Peninsula on this Side the *Ganges*, lying to the South of the Empire of the *Great Mogul*. The first is the Mission of *Madura*, beginning at Cape *Comorin*, and extending to *Pondichery*, in about 12 Degrees North Latitude. The second is that of *Messoor**, a large Kingdom, whose Monarch is tributary to the *Great Mogul*: 'Tis to the North of that of *Madura*, and almost in the Heart of the Country. The third is that of *Carnata*, where Providence has been pleased to fix me. This begins at *Pondichery*; and has no other Limits northward, than the Empire of the *Great Mogul*. 'Tis bounded, westward, by Part of *Messoor*.

Thus, by the Mission of *Carnata*, we not only understand the Kingdom so call'd; it comprehending likewise a great many Provinces and Kingdoms, which include a vast Tract of Land; its Length, from North to South, being above three hundred Leagues; and its Breadth in the narrowest Part, and in those Places where it is bounded by *Messoor*, from East to West, about forty Leagues. Its other Boundaries are the Sea. The principal States known to me in it, are *Carnata*, *Vijapour*, *Bijanagaran*, *Ikkeri*, and *Golconda*. I omit a great Number of

thers give of their Austerities and Sanctity, and afterwards read what their Enemies say about them, wou'd not one be apt to be very sceptical?

* In *French Messoor*. I have not found this Kingdom in any Voyage, or Geography; and the only Map where I met with it, is that inserted in Mr. *la Croze's Histoire du Christianisme des Indes*; this being much the best I have seen, and very particular; for which Reason, I gave it a Place in the present Work, as being very useful for following our *Jesuits* in their Travels in this Part of *India*.

inferior States belonging to particular Sovereigns, most of whom are Tributaries to the *Great Mogul*.

The Country is very populous, and abounds with a vast Number of Towns and Villages; but 'twould be much fuller of Inhabitants, if the *Moors*, or *Mohammedans*, subject to the *Great Mogul*, who subdued it, did not impoverish the People by their perpetual Exactions. 'Tis now about fifty Years * since they first invaded these several Dominions; and are now advanced almost to the Extremity of the Peninsula. There are only a few States, which, tho' Tributaries to the *Great Mogul*, have preserved their antient Form of Government; such as the Kingdoms of *Madura*, *Maravas*, *Trichirapali*, and *Gingi*; all the rest being governed by the *Mogul's* Officers, some few Lords excepted, who are permitted to govern their several Provinces; but then these Lords lay heavy Tributes, and are so entirely dependent, that they are divested of their Sovereignties upon the least Suspicion, for which Reason they may be considered as the Farmers or Receivers of the *Moors*, rather than as Sovereigns of their respective Countries.

The Oppression in which the *Heathens* live under the Government abovementioned, would be no Obstacle to the propagating our Religion, were not the *Moors*, at the same Time, the implacable Enemies of the *Christian* Name. The Idolaters are always listen'd to by them, whenever they speak against us; they easily persuade them that we are rich; and on these false Reports the Governors order us to be seized, and confine us very long in Prison. Father *Bouchet*, so famous for the vast Number of Infidels baptized by him, has experienced the utmost Extent of their Avarice. He had embellish'd a small Statue, representing our Saviour, with false

* As this Letter is dated in 1709, consequently the Invasion was about the Year 1659.

Stones; which some *Heathens* perceiving, they told the Governor of the Province that this Father possessed vast Treasures. Immediately, the Missionary was thrown cruelly into Prison, where, during above a Month, he laboured under a Variety of Sufferings. His Catechists were also dreadfully beaten, and threatened with Death, in case they did not discover the Missionary's Treasures.

The Preachers of the Gospel are frequently imprisoned, and otherwise abused, in this Mission; which is owing to the Avidity of the *Mohammedans*, who are but too apt, of themselves, to persecute 'em, from the natural Aversion they bear to the *Christian* Name. Nevertheless, as they are Masters of the Country, we are forced to plant the Faith in their Presence.

The *Indians* are quite miserable, and reap very little Benefit from their Labours. The Sovereign of every State enjoys absolutely the Demesnes, and is sole Proprietor of the Lands. His Officers oblige the Inhabitants of a City to cultivate a certain Spot of Ground, which they allot them: When the Season for Harvest is come, the Officers in Question order the Grain to be cut; and after 'tis pil'd up, put the King's Seal* to it, and go away. They then come, whenever they think proper, and take away the Grain, of which they leave the Peasant only a fourth Part, and sometimes less; after which, they sell it to the common People at what Price they please, no Person daring to complain on those Occasions.

The *Great Mogul* generally keeps his Court about *Agra*†, situated near five hundred Leagues from this

* The *French* is, *Ils y appliquent le sceau du Roy*; which is, Word for Word, as I have translated it. I wish the Father had told us the Manner of this sealing.

† *Agra*, otherwise call'd *Indoستان*, is the Name of a Kingdom, or Province. *Agra*, the chief City of the Empire, was
not

this Place. The Distance of these *Indians* from the *Great Mogul*, is one of the chief Causes of the cruel Treatment they meet with. That Monarch sends to the Lands in Question, an Officer, under the Title of Governor and General of the Army, who appoints Sub-Governors, or Lieutenants, over all considerable Places, to collect the Monies. As their Government is but of short Duration, (commonly not above three or four Years) they make all the Haste possible to enrich themselves. These Governors are succeeded by others equally rapacious, so that it is scarce possible for a Nation to be more miserable than these *Indians* are*. The only wealthy Persons among them, are, the *Mohammedan* or *Heathen* Officers, who serve under the Princes of the respective States. However, these are often seiz'd, and forc'd, by violent Stripes with the Chabouc†, to give up all they had amass'd by their Rapine; and thus generally become as poor as when they enter'd upon their Government.

These Governors administer what is call'd Justice without any great Formality. The highest Bidder generally gains the Cause, by which Means Criminals often escape the Punishment due to the blackest Guilt. A Circumstance which frequently happens, is, as both Parties offer high Sums, the *Mohammedans*, or *Moors*, take from each, without answering the Views of either. But notwithstanding the Servitude of the *Indians* under the Govern-

not considerable till Sultan *Echar*, about 150 Years since, new built it, and call'd it, from his own Name, *Echarabad*. The Town is about seven or eight Miles long, but not near so broad; and no Part of it is fortified except the Palace; a considerable Army, particularly if the *Great Mogul* be there, always lying in it.

* How happy are the common People in *Great Britain*, with all their Inconveniencies, in Comparison of these miserable *Indians*!

† A sort of large Whip.

ment of the *Great Mogul*, they yet are allow'd to live pursuant to the Customs of their several Castes. They are permitted to hold their Assemblies, which frequently meet only to enquire concerning such Persons as may have turn'd *Christians*, and to expel 'em from their Caste, in case they don't apostatize from it.

The *Indians* are extremely sober, they never committing any Excess, either in eating or drinking. They are born with a natural Aversion to all Liquors which intoxicate; are very reserv'd with regard to Women, at least outwardly; so that they never commit an indecent Action publicly. They have an inexpressible Veneration for their *Gooroos*, or Doctors; they falling prostrate before them, and considering them as their Fathers. These People are vastly charitable to the Poor. 'Tis an inviolable Law, that all Relations must assist one another, and share the little they may possess with those who are in Want. These *Indians* discover a great Zeal with regard to their Pagods; so that an Artificer who gets but ten Fanons (about five *French* Sols each*) every Month, will sometimes bestow two upon his Idol. Farther, they are of a very mild Disposition; whence nothing shocks them so much as a hasty Temper and Anger. Such being their Frame of Mind, 'tis certain many would turn *Christians*, were they not afraid of being expell'd from their Castes; this being one of the Obstacles which appears almost insurmountable; and God only is able to remove it, by one of the Methods unknown to Man. A Person who is expell'd from his Caste is lost to all Refuge or Asylum. His Relations must not hold the least Correspondence with, nor even give him so much as a little Fire; and if he

* That is, four Shillings and two Pence, *French*, every Month; which is not much more than half that Sum, *English* Money. What pitiful Gains are these!

has any Children, he never finds an Opportunity to marry them; and thus is forced either to starve, or to enter into the Caste of the *Parias*, which, among the *Indians*, is an Act of the blackest Infamy.

However, this is the Trial which our *Christians* must undergo; and yet many of them submit to it with an heroic Resolution. You will naturally imagine, that, on these Occasions, a Missionary never fails to divide his little Stock with them; a Circumstance which often makes him desirous of receiving more abundant Succours from the charitably-disposed in *Europe*.

I shall now give you a Sketch of the Religion of these *Indians*. They doubtless are truly Idolaters, since they worship strange Gods. Nevertheless, it appears plainly to me, from some of their Books, that they had antiently a pretty distinct Knowledge of the true God. This is plain, from the Words at the Beginning of their Book call'd *Panjangan**, which Words I have translated literally, and are as follow.

“ I worship that Being who is not subject to Change
 “ or Disquietude; that Being whose Nature is indivisible;
 “ visible; that Being whose Simplicity admits of

* According to Mr. *Abraham Roger*, a Dutch Divine, who resided ten Years at *Paliacate*; and wrote a Book concerning the *Bramins*, printed at *Amsterdam*, for *John Schipper*, 1670, 4to. “ The *Panjangan* is an Almanack, in which both the lucky and unlucky Days are set down. The *Panjangan*, which they look upon as infallible, is of two Kinds: The one was composed by *Erabaspeti*, Doctor of the *Devetas*, or good Angels; in which he has specified the lucky or unlucky Days, and even such as are but half lucky, or so during a few Hours only. A new one is made annually on this Model, which serves for a Guide to the Country People. The other *Panjangan*, they say, was composed by *Sucra*, Doctor of the *Ratjojas*, or Devils. It is so very particular, as to take Notice of every Hour in the natural Day, which this People divide into 60 Hours.” No Author has writ with greater Accuracy on this Subject than Mr. *Roger*, tho’ he himself did not peruse the Books of the *Heathens*, but was instructed in them (as he himself acknowledges) by a *Bramin* call’d *Padmanolca*.

“ no Composition with respect to Qualities; that
 “ Being who is the Origin and Cause of all Beings,
 “ and surpasses ’em all in Excellency; that Being
 “ who is the Support of the Universe, and the
 “ Source of the triple Power †.” But these noble
 Expressions are afterwards blended with a great many
 Chimæras, which it were needless to mention.

One may easily conjecture, from what is here
 observ’d, that the Poets of the Country have, by
 their Fictions, effaced insensibly the Ideas of the Deity
 in the Minds of these Nations. Most of their
 Books are poetical Works, of which the *Indians* are
 passionately fond; and, doubtless, ’tis to them that
 their Idolatry owes its Origin.

I likewise am persuaded, that the Names of their
 false Gods, such as *Chiven*, *Ramen*, *Vichnou**, &c.
 were the Names of some antient Monarchs whom
 the *Indians*, particularly the *Bramins*, raised out of
 Flattery to the Rank of Gods, either by way of Apo-
 theosis, or by Poems written in their Honour.
 These Works were afterwards taken as Rules for
 their Faith or Doctrine; and thus erased by De-
 grees the true Idea of the Deity. As the oldest
 Books, which contained a purer Doctrine, were
 writ in a very antient Language, they were insen-
 sibly neglected, and at last the Use of that Tongue
 was quite laid aside. This is certain, with regard
 to their sacred Book called the *Vedam* †, which is
 not

† I suppose this triple Power is that of creating, preserving,
 and destroying all created Beings.

* This must be *Wishnou*.

† The *Vedam*, according to Mr. *Abraham Roger*, is the Book
 of the Law among the *Indians*, and is writ in the *Samscartan*
 Language. It was divided into four Parts, the first treating of
 the first Cause, of the first Matter, of the Angels, the Soul, of
 Rewards and Punishments, of the Generation and Corruption of
 Creatures, of Sin, and how it may be remitted, &c. The se-
 cond Part of the *Vedam* relates to the Powers which preside and
 govern all Things. The third contains a System of Morality,

not now understood by their *Literati*; they only reading and learning some Passages of it by Heart; and these they repeat with a mysterious Tone of Voice, the better to impose upon the Vulgar.

What was related above, concerning the Origin of the Idolatry of the *Indians*, is confirm'd by an Instance of no very antient Date. About fifty Years since, the King of *Tricheralipali* died. This Prince had been always excessively liberal to the *Bramins*, who are the greatest Flatterers upon Earth. The *Bramins*, either out of Gratitude, or to excite other Princes to follow the Example of the Monarch in Question, built a Temple to him, and erected Altars, on which Sacrifices are offered to this new Deity. Doubtless they, some Years hence, will expunge the Remembrance even of the God *Ramen*, or of some other false Deity of the Country, to make Room for the King of *Tricheralipali*. The same may probably happen to this Prince, as formerly to *Ramen*, who is reckoned among their antient Monarchs; his Age, the Period in which he

to prompt Men to the Practice of Virtue, to shun Vice, and hate the Wicke'. The fourth and last Part treated of their religious Ceremonies, Temples, Sacrifices, and Feasts. This last Part has been lost for many Years; and to this the *Bramins* ascribe the Diminution of their Honours, and the Power they formerly enjoy'd. The *Vedam* is here as the Bible among the *Christians*; and the Sense of it is fix'd by the *Jasvas* or Declarations

According to Mr. *la Croze*, p. 427. of his *Hist. du Christian. des Indes*, "The *Vedam* is a Collection of the antient sacred Books of the *Brachmans*. We probably should there meet with Antiquities, which the superstitiously proud *Bramins* conceal from the Knowledge of the *Indians*, whom they consider as the *profanum vulgus*, who ought to be trusted only with the Exterior of Religion, disguised under Fictions no less extravagant than those of the antient *Greeks*." And p. 447. "The *Bramins* permit the reading of the *Vedam*, which is of the same Authority in *India* as the Bible among us, to none but themselves."

lived,

lived, and the Transactions of his Reign, being mentioned in the *Indian Books*. *

Besides *Vichnou* (*Wistnou*) and *Chiven*, who are considered as the two principal Gods, and divide our *Indians* into two different Sects; they admit an almost numberless Multitude of subaltern Deities, among whom *Brama* is the principal. According to their Theology, the superior Gods created him, in Time, and bestowed on him certain singular Prerogatives. They affirm that he created all Things, and preserves them by an especial Power with which he was invested by the Deity. He likewise has a kind of general Super-intendance over the several inferior Gods; but his Government will end at a fixed Period.

The *Indians* take Notice only of the eight principal Rhumbs, or Points of the Compass, into which they, as well as the *Europeans*, divide the Horizon. They declare, that *Brama* placed, at each of these Rhumbs or Divisions, a Demi-god, to have an Eye to the general Welfare of the Universe. In one is the God of Rain, in another the God of Winds, in a third the God of Fire, and so of the rest; all whom they call Guardians. *Divendiren* †, who

* Wou'd not this Picture serve for his Holiness, and the Court of *Rome*, who are as great Flatterers as any Set of People; they having frequently, for Lucre Sake, canoniz'd Monarchs and others, who, if History may be credited, were the Scourges of Mankind?

† According to Mr. *Abraham Roger*, *Devandiren* is the King of the Gods, of whom the *Bramins* relate some very chimerical Particulars. They say, that *Devandiren*, being cloy'd with the Sweets of Heaven, came upon Earth, where going to a Solitude inhabited by a Penitent, *Gaudamen* by Name, who had an exceedingly beautiful Wife, the God grew distractedly fond of her, but endeavouring to make her violate her Husband's Bed, she refus'd; upon which, the God had Recourse to Artifice. As the Penitent used to rise at Cock-crowing, in order to go and wash in the *Ganges*, *Devandiren* assum'd the Figure of a Cock; and crowing much earlier than the House-cock, the Penitent rose, went

who is as *Brama's* Prime Minister, has the immediate Command over these inferior Deities. The Sun, Moon, and Plants†, are also Gods. In a Word, the *Indians* declare that there are three millions of these subaltern Deities, concerning whom they relate a thousand impertinent Fictions.

In Conversation, indeed, many of their *Literati* acknowledge that there can be only one God, who is a pure Spirit; but they add, that *Chiven*, *Wistnou*, and the rest, are the Ministers of this God; that 'tis by their Mediation we get Access to his Throne, and procure Blessings from him. Nevertheless, we don't perceive any Sign or Token (in Practice) which might induce us to think that they believe only in one God. They build Temples, and offer Sacrifices, to no other Deities, except *Chiven* and *Wistnou*; whence it may be concluded, that we are very much in the dark as to the Belief of these pretended *Literati*, who are really very ignorant.

The Metempsychosis, or Transmigration of Souls, is an Opinion which prevails universally over all *India*; and 'tis exceedingly difficult to eradicate the Belief of it from the Minds of the People; no Topic being more frequently mentioned in their Books. They indeed believe a Paradise, but they make its Felicity to consist in sensual Pleasures, tho' they employ such Expressions as Union with God,

went to the River, when finding 'twas but Midnight, he return'd back, and saw the God in Bed with his Wife. Exasperated, he cursed *Devandiren*; and wishing that certain infamous Marks might appear on the God's Body, this happen'd accordingly. But the God beseeching the Penitent to mitigate the Severity of his Curses, the Penitent was touch'd, and the God's Body was from that Time cover'd over with Eyes. *Gaudamen's* Wife was chang'd into a Stone; but *Vixnu* (*Wistnou*) treading upon it, she was re-metamorphos'd to the same beautiful Creature, and lived afterwards in Unity with her Husband....

† The Original is *Plantes*, (Plants) as I have translated it; I suppose 'tis an Error of the Press for *Planets*.

Vision of God, and such like, used in our Theology to denote the Happiness of the Saints. They likewise believe a Hell, but cannot think it eternal. All such of their Books as have come to my Hand suppose the Immortality of the Soul; but yet I wou'd not affirm that this is the Opinion of many Sects, or of many *Bramins*. In the whole, they form such indistinct Ideas with regard to all these Particulars, that it is no easy Matter to discover what is their real Opinion*.

I was told the following Particulars concerning their Morality. There are five Sins which they consider as very enormous: The killing a *Bramin*, Drunkenness, a Man's committing Adultery with the Wife of his *Gooroo*, or Doctor; a Theft of a considerable Value; and the keeping Company with those who have committed any of these Sins. They likewise look upon five other Sins as very heinous: Uncleanneſs, Anger, Pride, Avarice, and Envy or Hatred. They don't condemn Polygamy, though less practised by them than the *Moors*; but they abhor a very odd and monstrous Custom which prevails in *Malleamen*†. The Women of this Country are allow'd to marry as many Husbands as they please, and oblige each of 'em to furnish the several Things they want; the one supplying 'em with Clothes, another with Rice, &c.

On the other Hand, another almost equally monstrous Custom prevails among the *Heathens*. 'Tis

* To this, I suppose, is partly owing the Variations we meet with in the Works of those who have writ upon this Subject. These Authors, tho' they agree in many Particulars, yet differ in others, which probably is owing to the various Accounts they receiv'd from the different *Bramins* with whom they conversed; not to mention that the *Jesuits* may have alter'd and corrupted many Particulars *ex professo*.

† These, I suppose, are the Inhabitants of *Malleam*, in this Part of *India*, to the East of *Calicut*, on the other Side of the Mountains.

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usual for the Idol-Priests to make Choice, annually, of a Wife for their Gods. Wherever they find a Woman for their Purpose, whether single or married, they carry her off by Stratagem, or bring her secretly into the Pagod, and there perform the nuptial Ceremony. 'Tis affirm'd, that they afterwards abuse her*; notwithstanding which, the common People revere her as the God's Wife.

'Tis also a Custom in several Castes, particularly in those of the greatest Eminence, to marry their Children in their tender Age. The juvenile Husband ties about his Bride's Neck a small Trinket

* 'Tis said, that something like this was practised by the Greek and Roman Priests. A learned Author has the following Particulars concerning the Women prostituted in these Pagods, borrow'd from the Writings of the Missionaries, and confirm'd (according to him) by the Testimony of all our Travellers. Every Pagod (says our Author) has a greater or less Number of these Women, (who are consecrated solemnly to their Gods, and look'd upon as very holy) in Proportion to their Fame and Revenues. These Females, when very young, are dedicated with great Pomp and Solemnity to the Worship of the Idols, and educated very carefully at the Expence of the Pagod. Contrary to the Custom of the Country, in which the Women do not concern themselves with Learning, these are taught to read and write, besides Dancing and Music, which are their chief Exercises. The Indians commonly make Choice of the most beautiful Girls they can meet with, in order that these, when of Age, may enrich the Temple by their Prostitution. They dance and sing before the Idol on solemn Days, when some Festivals are celebrated in his Honour. Their Dances, which are exceedingly lascivious, answer by Gestures, which are but too expressive, to the loose Fictions related concerning their false Deities, which either they themselves, or others who preside over the Dance, sing at the same Time. These unhappy Creatures are not allow'd to quit the Idol to which they are consecrated, and are absolutely forbid Marriage. The Children which spring from their lewd Commerce, are devoted to the Worship of the Idol. The Daughters are brought up after the same Manner with their Mothers; and the Boys are taught to play on Instruments. These Women are one of the greatest Temptations in these barbarous Countries; and administer a perpetual Opportunity of sinning, to a Nation who are naturally lustful. *La Croze, Hist. du Christian des Indes, p. 483 & seq.*

call'd

call'd *Tali*, which is as the Badge of Distinction between Wives and Maidens; and thus the Marriage is solemniz'd. If the Husband happens to die before the Marriage cou'd be consummated, the *Tali* is taken from the young Widow, and she is not permitted to marry again. As nothing is more contemptible, in the Eye of these *Indians*, than this State of Widowhood; 'twas partly to free themselves from this Scorn, that they us'd formerly to burn themselves with their Husband's Body; a barbarous Custom which had been always practis'd till the *Moors* seiz'd upon their Country, and the *Europeans* visited their Coasts: But 'tis now almost abolish'd. This unjust Law does not extend to Men; neither they, nor their Caste, being dishonoured by a second Marriage.

Another moral Precept which prevails still more among the idolatrous *Indians* is, that in order for a Man to be happy, he must enrich the *Bramins*; and that there is scarce a more effectual Way of procuring Pardon for Sins, than to be liberal in Alms-giving. As most of their Books were writ by *Bramins*, this Precept is inculcated in almost every Page. Several *Heathens* of my Acquaintance almost ruin'd themselves only that they might have this Glory of marrying *Bramins*; Persons of a considerable Caste expending great Sums on these Occasions.

To this is chiefly owing the inveterate Hatred they bear to the Gospel-Preachers: As the Liberality of the common People decreases, in Proportion as the *Christian* Religion flourishes, the *Bramins* are for ever persecuting us, either personally, when they are in Authority; or by the *Moors*, whom they animate against us*. I myself narrowly escap'd being cruelly

* Methinks this Behaviour of the *Bramins* is very natural. As the Conversions made by the *Jesuits* lessen their Income, who
can

ely beat with the Chabouc, and drove from my Church, standing near *Tarkolan*, the Relation of which is as follows.

A young *Bramin* asking Alms of me; saying that he was an Orphan, and offering to live with me, in case I wou'd take him in; I granted his Request, in Hopes of instructing him in our holy Religion, and making him one Day a Catechist. The *Bramins* hearing the Child was at my House, and suspecting my Design, got together, and resolved to ruin me. Immediately they went to the Governor of the Province, and charg'd me with inveigling a young *Bramin*, and making him eat with me; declaring I had thereby committed the highest Insult on them and their Caste. Immediately the Governor order'd me to be seiz'd by his Guards, who, after treating me with the utmost Inhumanity, carried me before him. The *Bramins* then repeated their Accusation against me, in a Language to which I was an utter Stranger, (that of the *Moors*) and I was instantly sentenced to receive a great Number of Stripes with the Chabouc, and not allow'd to speak one Word in my own Defence. They were just going to fall upon me, when a *Heathen* reflecting that I shou'd certainly die under the Strokes, was mov'd to Pity; when throwing himself at the Governor's Feet, he besought him to pardon me. The *Moor* relented, and order'd some of his Attendants to demand a Sum of Money of me privately; but I having none, he dismiss'd me without any farther Ceremony.

But now the *Bramins*, to purify the Youth from the Uncleaness which they said he had contracted

can wonder that the *Bramins* should persecute them? Our *Jesuits*, in thus inveigling this young *Bramin*, play'd exactly the same Part as the Fathers of that Society did in *England*, in a late Reign, when they open'd a School in *London*. Many Complaints were then made of the Arts they us'd to seduce our Youth, in order to make Converts of them; a Practice still, 'tis said, carrying on in *England*, tho' not in so barefac'd a Manner.

by living with a *Prangui*, performed the following Ceremony, called by them Purification. They cut off the Cord or String * worn by the Youth; oblig'd him to fast three Days; rubbed him several Times with Cow-Dung; and after washing him an hundred and nine Times, gave him a new String, and set him down at a Banquet with them.

This, reverend Father, is one of the most considerable Instances of the Malice of the *Bramins*, and the Aversion they bear to us. They do all that lies in their Power to make us odious to the Natives. If no Rain falls, we are immediately reproach'd; if they happen to be afflicted with a public Calamity, they ascribe it to our Doctrine, as being injurious to their Deities; such are the Reports they spread with regard to us: And Words cou'd never express the Ascendant they have gained over the Minds of the common People, and how greatly they abuse their Credulity.

For this Reason, they introduced Judicial Astrology, that ridiculous Art, according to which, the Happiness or Infelicity of Mankind, the good or ill Success of their Affairs, proceeds from the Conjunction of the Planets, the Motion of the Stars, and the Flight of Birds. Hereby they have made themselves Arbiters, as it were, of the good and bad Days.

They are consulted as Oracles, and sell their Answers very dear. I have frequently met, in my Journeys, many of these credulous *Indians*, who were returning back, merely because they had met some Bird of evil Omen. I have seen others, who, when they were to set out upon a Journey, went the Evening before, and lay out of the Town, that they might not depart from it on an unlucky Day.

* The Badge of Nobility.

However,

However, we shou'd be less griev'd at these Obstacles to our preaching of the Gospel, which we meet with from the *Bramins*, were there any Hopes of converting them: But this will be impossible, in the usual Methods employ'd by Providence. No Sort of People in the World can possibly be prouder than the *Bramins*, stronger Opponents of Truth, or more puffed up with the Ideas of their Superstitions and Nobility. Unhappily for us, they are spread universally, especially in the Courts of Princes, where they fill the highest Employments, and have the Management of most Affairs of Importance*.

As all Knowledge is lodg'd with them, you possibly may be glad to be inform'd what Idea we ought to form of their Abilities, or rather Ignorance? We, indeed, have some Reason to conclude, that the Sciences flourished antiently among them; there still appearing many Footsteps of the Philosophy of *Pythagoras* and *Democritus*: And I have conversed with some who spoke concerning Atoms, agreeably to the Doctrine of the last mention'd Philosopher. Nevertheless, it may be justly affirm'd, that they are surprizingly ignorant. They explain the Principle of each Thing by ridiculous Fictions; and cannot give one physical Reason for the Effects seen in Nature. The most rational Circumstance I met with, in a Tract relating to their Philosophy, was a kind of Demonstration to prove the Existence of a God by Things visible. But they, after inferring from thence the Existence of a first Being, drew an extravagant Picture of this Being, by ascribing to him such a Form and Qualities as are altogether inconsistent with his Nature. By the Way, if there should be any laudable Particulars in their Books, very few *Indians* peruse, or are able to understand them.

* Do not these *Bramins* seem perfect *Jesuits*?

They compute four Ages * from the Beginning of the World. The first, which they represent as the Golden Age, lasted seventeen hundred and twenty eight thousand Years. 'Twas then the God *Brama* was created, and the Caste of the *Bramins*, who descend from him, instituted. Mankind were then of a gigantic Stature; their Manners were very pure; they were never afflicted with Sickness, and lived to four hundred Years of Age.

In the second Age, which lasted twelve hundred fourscore and sixteen thousand Years, were born the *Rajas*, or *Kchatrys*, a noble Caste, but inferior to that of the *Bramins*. Vice then began to get Footing in the World; Mankind lived till three hundred Years of Age, and their Stature was less than in the first Age.

To this succeeded a third Age, which lasted eight millions sixty-four thousand Years. Vice was now

* This very possibly may put the Reader in Mind of the four Ages of our *Heathen* classical Poets. In Mr. *Abraham Roger's* Relation, mention is also made of the four Ages of the World, the supposed Duration of which does not differ very much from that of our *Jesuit*. "The *Bramins* (says Mr. *Roger*) ascribe "four Ages to the World. The first they call *Critaigom*, the "second *Traitagom*, the third *Dwaparugom*, and the fourth *Kaligom*. The three first are already past, and we are now in "the fourth, 4842 Years whereof are already elapsed. The "Duration of the first was one million seven hundred twenty "eight thousand Years; the second, one million two hundred "ninety-two thousand Years; the third, eight hundred sixty- "four thousand Years; which, added to those already past of the "fourth Age, amount, in all, to three millions eight hundred eighty- "eight thousand, eight hundred and forty-two Years, from the "Creation, according to this Calculation. The *Bramins* ascribe "various Degrees of Virtue to the four Ages, and assert, that "all Things are continually degenerating. The Universe, say "they, is like an Egg, which includes the Heaven, the Earth, "and the Abyss." These Notions, as well as those given by Mr. *Lord*, in his Dissertation concerning the *Banians*, seem borrow'd from the Doctrine of the ancient *Egyptians*, each dividing them according to their several Fancies. See *Bernier's Voyages*, Vol. II. p. 159, & seq. who also speaks concerning these four Ages.

increased to a great Degree, and Virtue began to forsake the World. Mankind, in this Period, lived but to the Age of two hundred Years.

Next followed the fourth and last Age, which is that we live in, wherein the Life of Man is but one fourth Part of its former Length. In this Age Vice has usurped the Place of Virtue, which is almost banished from among Mortals. The *Bramins* declare, that four millions, twenty-seven thousand, one hundred and ninety-five Years of this Age are already elapsed. The most ridiculous Circumstance is, that their Books fix the Duration of this Age, and point out the Time when the World is to end. These are some of the Chimæras that constitute the Science of the *Bramins*, which they inculcate very seriously to the common People.

I don't know that they are at all skilled in any Part of the Mathematicks, except Arithmetic, in the practical Part of which only they are pretty well versed. They learn to calculate almost from their Infancy, but without employing the Pen; they computing any Sum, merely by Memory, assisted by the Fingers. But I fancy they have some mechanical Method which serves them as a Rule on these Occasions *.

'Tis

* Mr. *la Croze*, pag. 489, &c. observes on this Occasion, that some learned Men are of Opinion, that the Arithmetic used now in *Europe*, as well as the *Cypher*, and the rest of the numerical Figures as far as ten, came from *India*. Without enquiring whether this may be supposed of some other *Indian* Nation, 'tis certain that the Arithmetic of the *Malabarians* differs greatly from ours, as well as the Figures used by these Nations, who are not acquainted with the *Cypher*. Their Operations are very numerous, very ingenious, and very difficult; but exceedingly sure when once well learnt. They apply themselves to these from their Infancy; and are so much used to calculate the most complicated Sums, that they will often compute, in an Instant, what the *Europeans* are long performing with the Pen. Their Operations indeed would be longer than ours, if the Imagination formed by long Practice, did not see in an Instant the End of the

'Tis probable that our *Indians* had the Use of Astronomy. The *Bramins* possess the Tables of the antient Astronomers for calculating Eclipses, and know their Uses. Their Predictions are pretty accurate, to Minutes excepted, which they seem not to know; they not being mentioned in such of their Books as treat of the Eclipses of the Sun and Moon; they themselves when they speak of these, not once mentioning Minutes, but only *Gari*, half *Gari*, quarter and half-quarter *Gari*. Now *Gari* is one of their Hours, but very short in Comparison of those of the *Europeans*; it consisting only of twenty-nine Minutes, and about forty-three Seconds.

Tho' they know the Use of these Tables, and foretel Eclipses, we yet must not suppose them to be very well skilled in the Science in question *. Their whole

Question proposed. They divide Unities into a great Number of Fractions; a Study peculiar to them, and which requires much Time. Their most usual Division of Unity is into an hundred Parts, which are learnt only successively, by beginning with two, three, four, &c. to an Hundred. The Reason of this is, because the Fractions in question differ according to the Nature of the Things numbered. Some of these are for Money, others for Weights, for Measures; in a Word, for all Things to which arithmetical Operations may be applied. The *Romans* doubtless had the same Practice; and this may serve to illustrate certain Passages in the Antients, as that where *Horace* tells us, in his Poeticks, *that the Roman Youth learnt, by long Calculations, to divide the As or Unity into an hundred Parts.*

*Romani Pueri longis rationibus affem
Discunt in partes centum diducere.*

Tho' I have several Examples (continues Mr. *la Croze*) of the Addition and Division of these *Indians*, I yet did not dare to give any here. I don't doubt but this is the same with the antient Arithmetic of the *Greeks* and *Romans*; but in all probability the Practice of it will never be revived, as our arithmetical Operations are much shorter and easier.

* Mr. *Roger* observes, "That we don't find, among the modern *Bramins*, any Footsteps of the Philosophy for which
" their

whole Knowledge consists in a mechanical Way of computing, and a few arithmetical Operations; they

“ their Ancestors were so famous; and as for Astronomy, they
 “ are so grossly ignorant of this Science, that their ablest Men
 “ scarce know how to calculate an Eclipse of the Sun or Moon.
 “ and the Conjunction of the Planets; and are quite ignorant
 “ of the Causes of it”. Mr. *Bernier* informs us, *Vol. II. pag.*
 154, 155, of his Voyages, “ That the *Indians* have Table,
 “ by which they foretel their Eclipses; and tho’ they can’t
 “ calculate them as exactly as the *Europeans*, they yet don’t err
 “ very much on these Occasions. Nevertheless they argue, with
 “ regard to the Eclipse of the Moon, after the same Manner as
 “ on that of the Sun; they declaring that, at these Times, the
 “ *Rach*, that black Spectre, or malicious *Deuta*, seizes the poor
 “ Moon, and infects it. They affirm, with equal good Sense,
 “ that the Moon is four hundred thousand Kosses above the Sun,
 “ that is, above fifty thousand Leagues: That the Moon is
 “ self-luminous; and that there comes from it a certain vital
 “ Water, which is collected chiefly in the Brain, and ascends
 “ from thence, as from a Spring into the several Members of
 “ the Body, for their Use. They add, that the Sun, the Moor,
 “ and all the Planets in general are *Deutas*; that the Night is
 “ occasioned by the Sun’s retiring behind the *Someire*, that ima-
 “ ginary Mountain, placed by them in the Center of the Earth;
 “ affirming it to be many thousand Leagues high, and shaped
 “ like a Cone reversed; so that ’tis never Day with them, but
 “ when the Sun comes from behind the Mountains in question”.

According to Mr. *la Croze*, *pag. 483, & seq.* of his *Hist. du Christianisme des Indes*. Tho’ these *Indians* apply themselves very much to the Study of Astronomy, and particularly to judicial Astrology, we yet may be persuaded, that their Knowledge, on this Subject, is vastly confined. ’Tis impossible that a People who suppose the Earth to be flat, and that the Sun performs his Course round a Mountain situated to the North of the World, should know much with regard to the Course of the Planets, and their Situation in the Heavens. They nevertheless foretel Eclipses. Those who may doubt the Truth of this, may be fully convinced of the Possibility of it, by perusing the Topography of *Cosmo Egypt*: (In Father *Montfaucon’s Collect. Novæ Patrum Edit.* Tom. 2. *pag. 264.*) who tells us of a Man, in his Time, who, tho’ he maintained the abovementioned System, was yet able to foretel Eclipses with such an Accuracy, as even surprized those who followed a more rational Hypothesis.

Their Year (adds Mr. *la Croze*) begins in *April*, and consists, like ours, of three hundred and sixty-five Days. How they manage, with regard to the odd Hours, &c. over and above that

they being quite ignorant of the Theory; and have no Knowledge of the Relations which these Things bear one to another. Some *Bramin* always studies the Use of these Tables, and afterwards teaches it to his Children; and thus the Tables have been transmitted, by a Kind of Tradition, from Father to Son; and the Use to which they should be applied has been preserved. The *Indians* consider an Eclipse as a Day of plenary Indulgence; they imagining that, by washing themselves on that Day in Sea-water, they are cleansed from all Sins.

As their System with regard to the Heavens and the Stars is false, they tell us the most chimerical Particulars concerning the Motion of the Sun, and the rest of the Planets. They are of Opinion, for Instance, that the Moon is above the Sun; and whenever an *European* goes about to prove the con-

Number of Days, I know not, nor have met with any Thing concerning it in the MSS. of the *Danish* Missionaries. They divide the Zodiac into twelve Signs, whose Names, in their Language, correspond with those we received from the *Greeks*, who borrowed them from the *Egyptians*. They also have the same Number of Planets as we; and employ them as we do, in denoting the Days of the Week; a Practice they likewise received from the *Egyptians*, among whom this septenary Division was very antient; whether these had borrowed it from the *Jews*, or that the latter took it from the *Egyptians*; a Circumstance we are to understand only with regard to the Number of Days, the *Hebrews* not calling the Days of the Week after the Names of the Planets. Tho' these Names vary in *India*, according to the different Languages, the Name *Buda*, which was famous among the Antients, as we shall soon shew, is universally considered as the Place of *Mercury*; and denotes *Wednesday* among the *Malabarians*, the Inhabitants of *Ceylon*, and the *Siamese*. The *Indians*, besides the Signs of the Zodiac, count twenty-seven Constellations, which they chiefly use (as well as the Planets) for foretelling Futurity; and for insinuating themselves, in Quality of Astrologers, into the Courts of the *Indian* Kings, who are very fond of these idle Predictions, as well as of Auguries, Palmistry, and various other Chimeras, which even the *Europeans*, notwithstanding the Light of the Gospel, have not yet quite laid aside.

trary,

trary, by an Argument drawn from the eclipsing of that Planet, they are displeased, merely because their Principles are opposed. They also imagine that the Sun, after having enlightned our Hemisphere, goes and hides itself, during the Night, behind a Mountain. They admit nine Planets; supposing the ascending and descending Knots to be real Planets, which they, for that Purpose, call *Ragoo*, and *Kedoo*. Farther, they cannot persuade themselves that the Earth is round, but ascribe to it I know not what whimsical Figure.

'Tis true, however, that they know the twelve Signs of the Zodiac, and call them in their Language by the same Names with us; but it may be proper to take Notice of the manner in which they divide the Zodiac and its Signs. They divide that part of the Heavens which answers to the Zodiac into twenty-seven Constellations. Each of these Constellations consists of a certain Number of Stars, called (like as with us) after the Name of an Animal, or some inanimate Creature. They compose these Constellations of parts of our Signs, and of some other Stars situated near them. Their first Constellation begins at the Ram, (including one or two of its Stars, with some others near them) and they call it *Achouini*, signifying, in their Language, *Horse*; they imagining that this Constellation forms the Shape of that Animal. The second begins, upwards, towards the Sign of the Bull, and is called *Barany*, they fancying it to be shaped like an *Elephant*, and so of the rest.

Every Sign comprehends two of these Constellations, and the fourth of another; which forms exactly twenty-seven Constellations, in the whole Extent of the Zodiac, or twelve Signs. They subdivide each of the said Constellations into four equal Parts, each of which is distinguished by a Word of one Syllable; so that the whole Constellation is called

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ed by a whimsical Word of four Syllables, of no Signification, and only expressing the four equal Parts.

They also divide each Sign into nine Quarters of a Constellation, which are so many of their Degrees, and equal to three Degrees twenty Minutes of ours.

In fine, according to these Principles, they divide the whole Zodiac into an hundred and eight of their Degrees; so that, to point out the Place where the Sun is, they first name the Sign, afterwards the Constellation; and, lastly, the Degree or Part of the Constellation to which the Sun corresponds. If it be the first Part, they use the first Syllable; if the second Part, the second Syllable, and so on.

This is the best Idea I can give you of the Knowledge of the *Bramins*, who are so highly revered by the *Indians*, and such bitter Enemies to the Gospel-preachers. But notwithstanding all their Efforts, the *Christian* Religion increases daily. There are now four Missionaries, who labour zealously at the Conversion of these Nations. I myself made the fifth, but was obliged to go and pass some Months in *Pondichery*, to recover my Health, which had been very much impaired by the unusual Course of Life we are obliged to lead in this Country. I resided three Years in *Tarkolan*, a pretty considerable Town. Words could never express the Vexations I met with, either from the *Indians*, who, spite of all my Precautions, could not be persuaded but that I was a *Prangui*; or from the *Moors*, whose Camp was only half a Day's Journey from my Church.

I am, &c.

DE LA LANE.

Father

Father FAURE, to Father DE LA BOSSEE.

*At the Mouth of the Straits of Malacca,
in the Bay of Bengal, from on Board
the Lys-Brillac, January 17, 1711.*

Reverend Father,

I Left France, with the Design of sailing to China, according to the Order of my Superiors; and you are not insensible how strongly desirous I was to labour in that Mission. But I now am fixed, in some Measure, in the *East-Indies*; I being engaged to labour at the Conversion of a new People who inhabit a considerable Number of Islands in the Bay of Bengal, whither the Light of the Gospel has not yet been carried. You will be surprized at this Change, and perhaps may not be displeased to know the Occasion of this new Enterprize.

The 5th of November, 1708, I embarked with Father Cazalets, on Board the *Aurora*, one of his Majesty's Frigates, commanded by Mr. de la Rigaudiere, a very worthy Gentleman, from whom we received numberless Favours. He had shewn the like Civility to several other Jesuit-Missionaries whom he conveyed to India, for which we are greatly indebted to him.

Our Ship had been fitted out, to convey Orders from the Court of Spain to different parts of America. We first sailed to Carthagena, and afterwards to Vera Cruz, whence we continued our Journey, by Land, to Mexico, where we joined in Company with several other Missionaries, who were going to the Philippines.

We sailed the 30th of March, 1709, (being twenty-three Jesuits) and the 11th of June discovered

vered the Islands *Marianes* *, consecrated by the Blood of so many of our Martyrs, of whom the most illustrious was the venerable Father *Diego Luiz de Sarvitores*, Founder of this Mission. We continued no longer than was necessary for taking in some Refreshments; but six of our Jesuits staid behind; their Assistance being very much wanted for the Ease of the first Missionaries, most of whom were bowed with Age; and incapable of discharging their ministerial Duties.

After leaving the Islands *Marianes*, we were within three hundred Leagues of the *Philippines*: Being overtaken with Calms, towards the End of our Voyage, our Officers and Pilots resolved to make for the Port of *Palapa*, where they intended to stay till the Beginning of Harvest. For this Reason we were obliged to leave our Ship, and go on Board small Vessels, in order that we might have an Opportunity of sailing very near the Shore, and pursuing our Voyage sheltered from the Wind.

These Vessels are called, at the *Philippines*, *Caraccas*. The *Caracca* is a sort of small Galley with Oars and Sails, with two Wings on each side, made of thick Canes, to break the Waves, and bear up in the Ocean. A sad and most perilous Way of sailing this, where, for three Weeks, we were in greater Danger of losing our Lives, than during the whole seven Months employed by us in crossing the wide-extended North and South Seas. Of the three *Caraccas*, on which our whole Company of Missionaries were a Board, the largest was wreck'd; and several Jesuits who were in her, must inevitably have perished, had not the *Indians* swam zealously to their Rescue, and saved them.

Nor did the other two *Caraccas*, on Board of which I was, escape the Storm; so that, being no

* The *Ladrones*.

longer able to resist the Fury of the Blasts, or the Violence of the Waves, our Pilots sail'd before the Wind, and made for a Port which we entered very fortunately.

We went by Land to *Carita*, a small Town three Leagues from *Manila*; and had the Consolation of passing thro' several Parishes of this new *Christian* Settlement, which I think the most flourishing in all *India*. I often admired the Fervency of the Inhabitants, who were newly converted to the Faith; and the ready Obedience they pay to their Pastors. The Youth of both Sexes come constantly to Church two or three Times every Day, to learn the Principles of our Religion, and sing the Praises of God. The Heads of Families conduct themselves, in their Houses, pursuant to the Instructions of the Missionaries; whence it is that very few Contests are found among them; or, if any such happen to break out, they are always decided without coming to a Law-suit, and generally to the Satisfaction of both Parties. The Body of these Islanders form eight hundred Parishes, which are governed by different Missionaries, whose Labours are amply rewarded, by the great Examples of Virtue which their Converts exhibit.

Nothing affected me more, in *Manila*, than the extraordinary Courage of Abbot *de Sidoti*, who arrived lately very happily in *Japan*, in order to preach the Gospel there. The Circumstances of this generous Action are of so edifying a Nature, that I cannot forbear acquainting you with them.

Some Years since, that worthy Ecclesiastic left *Rome*, the Place of his Birth, to go to *Manila*, where he hoped to have an easier Opportunity of getting into the Empire of *Japan*. He lived two Years in the *Philippine* Islands, all which Time he spent in the perpetual Exercise of the several Virtues that form the truly apostolical Character.

Under

Under the Protection of the Governor of *Manila*, he got a Ship built from the Alms he had collected, which enabled him to put his Design in Execution.

'Twas in *August*, 1709, that he left *Manila* with *Don Michael de Eloriaga*, a very experienced Captain, who had offered to carry him thither; and he arrived in Sight of *Japan* the 9th of *October*. They came as near the Shore as possible; when perceiving a Fishing-vessel, they thought proper to send a Person in their Long-boat, to get Intelligence. For this Purpose they pitched upon a *Japoneze*, a *Heathen*, who accompanied Abbot *Sidoti*, and had promis'd the Governor to get into *Japan*, with the Missionary, and keep him concealed in that Empire, if necessary. The *Japoneze* being come up with the Fishing-vessel, spoke some Time with the People on Board her; but was so much intimidated by their Answer, that he would not permit the *Spaniards* to come nearer the Fishermen, tho' these declared, by various Signs, that they need not be under any Apprehensions.

The *Japoneze* being returned on Board, Abbot *Sidoti* examined him, in Presence of the *Spanish* Officers; when the only Answer he made was, that it would be impossible for them to get into *Japan*, without running a manifest Hazard of being discovered. That the Instant they should go on Shore, they would be seized and carried before the Emperor; and that as this Prince was of so sanguinary a Temper, he would not fail to sentence them immediately to a most cruel Death.

'Twas judged, from the Confusion which appeared in his Countenance, and from some Words he let drop, that he had acquainted the *Japoneze* Fishermen with Abbot *Sidoti*'s Design; upon which the latter went aside, to beg Heaven to inspire him with a fit Resolution on that Occasion. He then repeated
part

part of the Breviary, with the greatest Calmness, and afterwards past some Time in Meditation.

His Prayers being ended, about five in the Evening he came to the Captain, to inform him of his last Resolution. "The happy Moment" (says he) which I panted for so many Years, "is at last come. We are now upon the Shores of" *Japan*, and 'tis high Time that I prepare to land "in this wish'd-for Country. You have been so "generous as to conduct me thro' a Sea un- "known to yourself; a Sea signaliz'd by Ship- "wrecks. Be so good therefore as to complete and "crown your Work. Leave me in the midst of a "People, who, tho' they abhor the *Christian* Name, "I yet hope to win them over to Christ. I don't "rely on my own Strength, but on the all-power- "ful Grace of our Saviour, and the Protection of "so many Martyrs, who, in the preceeding Cen- "tury, shed their Blood in Defence of his Name".

Tho' Captain *Eloriaga* was very willing to acquiesce with Abbot *Sidoti's* Desires, he nevertheless observed, that it would be more prudent to put off his landing for some Days: That as it was probable the Fishermen, with whom the *Japoneze* discourfed, knew his Design, they would not fail to watch, in order to seize him the Moment he should set his Foot on Shore: Finally, that they would run no Hazard in seeking out some other Place, where they might land him with greater Safety.

But all these Arguments made no Impression on Abbot *Sidoti*, who told the Captain, that having a favourable Wind, they ought to take Advantage of it, since, the longer they delayed, the greater Hazard they would run of being discovered; and that as his Resolution was fixed, he besought him not to throw any Obstacle in the Way of God's Work. The Captain yielded to the Intreaties of the Mis-
sionary;

sionary ; and got every Thing ready, in order to set him ashore in the Night.

During this Interval, Abbot *Sidoti* wrote several Letters. He laid over his Beads with the whole Ship's Company, in the manner observed on Board *Spanish* Ships. He then made a short Exhortation to them, after which he publickly asked Pardon for the ill Examples he might have set ; and particularly of the Children, for not having instructed them with due Care in the Principles of the *Christian* Religion. Lastly, he kissed the Feet of the Officers, the Soldiers, and Slaves on Board.

'Twas near Midnight, when he went into the Long-boat with the Captain and seven other *Spaniards* who desired to accompany him. He continued in Prayer during the whole Passage ; and at last got to Land, tho' with some Difficulty, the Shore being very steep in that Place.

The Instant he was come out of the Long-boat, he fell prostrate to kiss the Earth, and thank'd Heaven for its Goodness, in enabling him to surmount the many Difficulties which opposed his Entrance into *Japan*. The Persons in his Company desired to go a little Way up the Country with him. *Don Carlos de Bonio* (one of these) who was entrusted with Abbot *Sidoti*'s little Trunk, had the Curiosity to examine the Contents of it. Upon opening it, the only Things he found were the Church-plate, a little Box for the holy Oils, a Breviary, a Book of the Imitation of Jesus Christ, two *Japoneze* Grammars, with some other Books of Devotion ; a Crucifix of Father *Michael Mastrilly* the Jesuit ; a Picture of the blessed Virgin, with various Prints of Saints.

But now, after walking together some Time, they were obliged to separate. 'Twas with great Difficulty Captain *Eloriaga* prevailed with Abbot *Sidoti* to accept, by way of Alms, of a few Pieces of

of Gold, in order to procure the Favour of the *Japoneze*, if necessary. Whilst he was advancing up the Country, the *Spaniards* were returning towards the Shore, and getting into their Boat. They did not reach their Ship till about eight in the Morning; and at last, after running some Danger, occasioned by the Points of Rocks and many Banks of Sand, they arrived in *Manila*, the 18th of *October*.

Captain *Eloriaga* set sail last Month, with Father *Sicardi*, and another Jesuit-Missionary, to discover the Islands *Los Palaos*, or new *Philippines*. Father *Serrano*, with several other Jesuits, are preparing to follow these two Missionaries, to labour, in concert with them, at the Conversion of a numerous People who inhabit those lately discovered Islands.

I flattered myself upon my Arrival at *Manila*, that I should soon get to *China*, a Country I had so long and so earnestly wished to visit; and from which we were distant but about two hundred and fifty Leagues. However, some Obstacles arising, I was determined to go by the Way of the *East-Indies*; and take the Opportunity of a Ship which was setting out for the Coast of *Cormandel*. I parted from Father *Cazelets*, who, on the other Hand, agreed with Father *Nyel*, to go on board the first Ship that should sail from *Manila* to *China*.

In taking this Resolution, I engaged myself to sail upwards of sixteen hundred Leagues more; but was comforted with the Hopes, that the Voyage would not last quite a Year. It indeed was ended much sooner, and in a different Manner from what I expected; for a little after my Arrival in *India*, I formed a new Engagement with the Superiors of that Country, for putting in execution a Design projected long before, I mean the going to preach Christ to the *Heathen* Inhabitants of *Nicobar* *.

These

* The largest of the *Nicobar* Islands is about forty Miles long, and fourteen or fifteen broad. The Islands are not divided into
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These Islands are situated at the Entrance of the great Bay of *Bengal*, opposite to one of the Mouths of the Streights of *Malacca*; and extend from the seventh Degree to about the tenth of North Latitude. The chief of these Islands is named *Nicobar*, from which all the rest are called, tho' each of them has also a particular Name. As the Vessels of *India* usually cast Anchor there, and its Inhabitants seem of a more tractable Disposition than those of the other Islands, we thought proper to settle our first Establishment in *Nicobar*.

Here follows what I was told concerning these Islands, by some who are acquainted with them. The Island of *Nicobar* is but thirty Leagues from the City of *Achein*. Its Soil, like that of the other Islands, produces various sorts of Fruits; but neither Corn, Rice, or any other kind of Grain. The Inhabitants subsist on Fruits, Fish; and a very insipid sort of Root called Yams *. They yet have

Kingdoms or Provinces; nor is it yet known whether they contain any Towns. Such of their Houses, as are seen on the Shore, are built on Posts, and consist but of one Room. The Natives are tawny, tall, and well shaped. The Men go almost naked, having only a Piece of Linnen, which scarce hides what should be concealed; but the Women wear a Cloth, that serves as a kind of Petticoat. The Country is over-run with Wood. Every Family keeps a Fishing-boat or two. They often cheat such *Europeans* as traffic with them, by bringing counterfeit Ambergrease. The Soil is a rich, black Mould, and would be productive of any Grain. [But this is contradicted by the Jesuit in the Text.] The Natives are looked upon as inoffensive; they marry without a Priest, and don't allow Polygamy. They eat and drink, without the least Scruple, with all Foreigners who come among them; have a Language peculiar to themselves; but understand a few Expressions in the *Malayan* and *Portuguese* Tongues, whereby they are enabled to trade with such Ships as cast Anchor on their Coasts. Several Writers have falsely charged the *Nicobarians*, and the Inhabitants of the adjacent Islands, with being Canibals or Man-eaters.

* Called *Ignames* (I believe) in *French*. These are Plants, a Sort of Potatoc. Their Substance is of a white, juicy, and mealy Taste. When baked, they are eat instead of Bread. They also are found in *Guinea*, on the Gold Coast, and in several Parts of *America*.

a pret-

a pretty considerable Number of Hens and Hogs, but never eat them; they bartering these, whenever any Ship happens to pass by, for Iron, Tobacco, and Linnen Cloth. They sell their Fruits after the same manner, and also their Parrots, which are highly valued in *India*, none speaking so articulately. We also meet with Amber and Tin; and in these all their Wealth consists.

The only Particulars I could learn of the Religion of the *Nicobarians* is, they worship the Moon, and stand in great Awe of Devils, of whom they have formed I know not what gross Idea. They are not divided into various Castes or Tribes, as the Inhabitants of *Malabar* and *Cormandel*. The *Mohammedans* have not been able to get into these Islands, tho' they spread themselves so easily over the rest of *India*, to the great Prejudice of the *Christian* Faith. We do not meet here with one public Monument, dedicated to religious Worship. There are only certain Grottos dug in the Rocks, which those Islanders have in great Veneration; but they dare not enter them, for fear of being cruelly treated by the Devil.

I shall be silent as to the Manners, Polity, and Government of the *Nicobarians*; no Person having yet an Opportunity of advancing far enough into their Country, to get sufficient Information on those Heads. If I am but so happy as to win them over to the Truths I am going to inculcate, I won't fail giving you an exact Account of every Thing relating to this People.

Upon my Arrival in *Pondichery*, the Missionaries were seriously concerting Measures for converting these *Heathens*; but being unwilling to deprive the Mission of *Carnata* and *Madura*, of the necessary Gospel-labourers, they waited for fresh Succours from *Europe*. Hearing this, I offered myself to my Superiors; and being urgent with them, they at last

yielded to my Intreaties. Thus Father *Bonnet* and I had the Happiness to be the first who were appointed to set their Hands to so excellent a Work; and this the Instant we should meet with an Opportunity of embarking for those Islands.

We were waiting impatiently for the Arrival of some Ships which might sail towards the Streights of *Malacca*, when, on a sudden, four appeared and cast Anchor; two of them being ordered to cruize in those Streights. This little Squadron was commanded by Mr. *Raoul*. We informed him of our Design, which he approved; and was so kind as to gratify our Request, I mean to take us on board some of his Ships. I myself entered, as Chaplain, on board the *Lys-Brillac*, commanded by Captain *Demaine*; Mr. *Raoul* taking Father *Bonnet* into the *Maurepas* with him.

After two Months spent in various Cruizes, which it will be needless to relate, we sailed towards *Malacca*, in order to double a Cape called *Rachado*. We shall soon come in Sight of the *Nicobar* Islands, where I hope, by God's Grace, to devote myself entirely to the Conversion of its poor Inhabitants, whom I am appointed to instruct. Heaven, who has always been exceedingly merciful, commands me to put the utmost Confidence in its all-powerful Protection; and to this is owing the Intrepidity with which I reflect on the Dangers I must necessarily be exposed to, in the midst of a barbarous People.

I am, &c.

PETER FAURE.

P.S. We have heard the following Particulars, since the two Missionaries were put ashore on the Islands of *Nicobar*. The two Ships, at their Return from the

the Streights of *Malacca*, passed within seven Degrees of the Line, in sight of one of the Islands, which Mr. *Demaine* coasted. Immediately he ordered out the Long-boat, to land the Fathers on the Island in question; abundance of Tears being shed at parting. The whole Ship's Company were greatly affected to see the Joy with which the two Missionaries delivered themselves into the Hands of a cruel People, who inhabit Islands so little frequented, and entirely unprovided with the Necessaries of Life *. The Ship lay by; the whole Crew gazing upon the Long-boat, which coasted a very considerable Time about the Island, without being able to find a Landing-place; so that the very Officer himself that commanded her, had Thoughts of returning to the Ship. The Fathers enjoined him not to despond; upon which, coasting the Island some Time longer, they at last came to a convenient Spot; and accordingly landed the Missionaries, with a little Trunk, containing their Church-plate, and a Bag or Sack of Rice, of which Monsr. *Demaine* made them a Present. The Moment they arrived upon the Island, they fell upon their Knees, and offered up their Prayers; when kissing respectfully the Earth, they took Possession of it in Christ's Name. Then hiding their Church-plate, and their Bag of Rice, they travelled into the Woods, in Search of the Inhabitants. We shall be uncertain as to their Fate, till the Arrival of the first Ships from those Parts; the above Particulars being known only to Mr. *Demaine*, who added, that before the Missionaries were landed, he saw one of the *Barbarians* with Arrows in his Hand, and who, after gazing fiercely upon them some Time, struck into the Woods †.

We

* Methinks this is saying too much, it appearing, from the Letter above, that these Islands are fruitful enough.

† If the two Missionaries, who went on Shore on this Island,

were in earnest, what Enthusiasts must they have been, to expose themselves voluntarily to the various Dangers they might naturally expect to meet with in these Islands! This puts me in mind of some Reflections of the celebrated *Turkish* Spy, in an imaginary Letter writ by him to *Ijous* his Kinsman, a Merchant at *Ajiracan*, who, disgusted at the ill Treatment he had met with from Mankind, and the many Losses he had sustained, was resolved to quit all Business, fly from the World, and turn Fakir or Hermit. The Author in question employs, among other Arguments, to dissuade his Cousin from his Design, the following.

" There are many Inconveniences to which a Man is exposed in such a solitary State as that thou seemest to pant after: Nor wilt thou be less liable to Inconveniencies and Hardships, shouldst thou ramble, like a Fakir, up and down the World. I tell thee, *Ijous*, I have been often tempted to forsake the Sultan's Service, with all other worldly Engagements, and throw myself into a Convent, or spend the Remainder of my Days in some obscure and solitary Corner of a Desert: Yet I at last found that this was nothing but Delusion, and the subtle Sophistry of that malicious Dæmon, who envies Man's Happiness. 'Tis he that whispers into our Souls Arguments of Discontent and Murmuring; watching his Opportunity, when any Thing gives us exquisite Pain or Grief, to drive us to Despair.

" Thus have I sometimes laboured under an intolerable Anguish of Mind, besides the fretting Maladies of Flesh and Blood, with outward Crosses in my Fortune. Then have I wished myself in some dark Cavern of the Earth; or on the solitary Top of *Teneriff*, where I should converse with none but Spirits and Dæmons, dwelling above the Clouds; or else I coveted the melancholy Retirements of the *Libyan* Desert, which affords no other Society than that of Lions, Tygers, Dragons, and other Beasts of Prey.

" When these Wishes have appeared too extravagant and wild, I then contracted my Thoughts, and pitched upon some other Manner of Life, equally promising Comfort, but less menacing and dangerous. I devoted myself wholly, for a while, to Prayer and Fasting, thinking to hold out thus for ever. These Exercises are attended by so very sensible a Pleasure, that a Man, at certain Minutes, is all Rapture, Extasy, and I know not what. He is apt to fancy himself in some new World. A sacred Pride invests his Soul. He seems all Majesty within; seems an inseparable Companion of the Immortals, and the darling Friend of God....

" But human Nature cannot abide long in the same Situation, and those who seem to be always even-tempered, without ebb or flow, are only Imposters. There is an Art for concealing the Passions, but none for annihilating them. We
" change

“ change from one Affection, Appetite, and Desire, to another.
 “ Our Inclinations circulate with our Blood ; they are trans-
 “ formed each Minute, Hour and Day ; they vary like the
 “ Wind and Weather. Never think therefore of being eter-
 “ nally pleased, or for ever disaffected with any Thing here be-
 “ low. Prayer is good in its Turn ; I mean the vocal Aspira-
 “ tions : So are Abstinence, and other religious Austerities ; but
 “ should all Men be perpetually at these Exercises, the Creator
 “ would, in a little Time, have but few Adorers on Earth.
 “ The Ground must be left untilld ; the Fields would soon pro-
 “ duce Crops of Weeds and Briars, instead of Corn ; and e-
 “ very Garden would be turned into a Wilderness. There then
 “ would be no Need of Millers, Bakers, &c. whose Liveli-
 “ hood depends on the Husbandman : And thus Mankind, for
 “ want of proper Sustenance, would quickly perish....

“ *Iouf*, it would be some Encouragement for thee and me
 “ to devote ourselves to a Life of Solitude, if we might ever
 “ hope to obtain supreme Perfection in it : But as we have hi-
 “ therto lived in the World, and stained ourselves with the com-
 “ mon Vices of Mortals, we can never expect to rise to such a
 “ Pitch. Our old Habits are rooted in us ; and tho’ we should
 “ have Time and Strength to plant new ones in their Stead,
 “ ’twould yet be long, very long, before these could grow up
 “ to Maturity : For believe me (*Cousin*) no one becomes either
 “ a Saint or Devil all at once”. *Turkish Spy, Vol. VII. Book*
III. Letter VI. What noble Truths are told here, with all
 the Glow and Spirit of an Eastern Writer, tho’ the real Author
 is now generally allowed to have been an *Italian* ! His men-
 tioning *Dæmons*, is in Character with his supposed Country-
 men, the *Turks* or *Arabians*, who say, that the busied Man is
 ever troubled with one Devil, but that the idle man is torment-
 ed with a Thousand.

Father MARTIN, to Father DE VILLETTE.

Marava, in the Mission of Madura,
8 Nov. 1709.

Reverend Father,

TIS now going of ten Years that I have been endeavouring to plant the *Christian* Religion in *Madura*. The Harvest has been exceedingly abundant this Year, and my Sufferings greater; and, indeed, the Soil is very fruitful in such. *Marava* is a great Kingdom, tributary to that of *Madura*. However, the Monarch who governs it is only nominally so; his Troops being sufficient to make Head against those of the King of *Madura*, shou'd the latter pretend to claim the Tribute by Force of Arms. The King of *Marava* reigns with absolute Sway, and several Princes are subject to him, all whom he dispossesses of their Dominions at Pleasure.

The King of *Marava* is the only Prince among all those reigning in the wide-extended Mission of *Madura*, who has shed the Blood of the Missionaries. Famine and Diseases have made dreadful Havock in this Country, a Circumstance which very much increased my Toils; the Number of the Sick and Dying being so great, that I had scarce a Moment's Rest.

Nothing is more common than Robberies and Murders, especially in the District I now write from. A few Days since, coming in the Evening into a little Town, I was surpriz'd to see myself followed by two new Converts, carrying an Idolater who had received twelve Thrusts with a Lance, upon his being catch'd, unawares, plucking two or three Ears of Millet. He was covered with Blood; seemed

seemed quite insensible; and I cou'd not find he had any Pulse left. However, some Medicines which I administered, brought the poor Wretch to himself, when, telling him of *Christ Jesus*, and inculcating the Efficacy of Baptism, he earnestly desired to be admitted to that Sacrament. Accordingly, I prepared him for it, as well as the Condition he was in wou'd permit; and then baptized him with all possible Hast, for Fear he shou'd die in my Arms. As a Man happened to be here who called himself a Physician, I gave him a few *Fannons*, to bind up the Patient's Wounds, and take proper Care of him.

I set out, next Day, for another Place, where my Presence was more necessary. Immediately after my Arrival, my Hut, and the little Church, were surrounded by fifteen Thieves. As those Buildings were inclosed by a very strong Quickset Hedge; and the Thieves had been threatned by two new Converts, who were there accidentally, the former withdrew; so that I had Time to assemble the *Christians* in the Neighbourhood. I then visited the Sick; and celebrated, with the rest, the Feast of *All-Saints*.

I cou'd stay with them but two Days, being wanted in a Country at a considerable Distance from that in Question, a great Number of whose Inhabitants were sick. But how much was I surprized, to see coming towards me, at my leaving the Hut, the poor Man abovementioned, I having supposed him dead. All his Wounds were closed, tho' he had received so many Thrusts with the Lance, one of which only gave him Pain. The sole Motive of his coming with so much Eagerness, was, to get himself instructed in our holy Religion. Being not able to do this myself, I recommended him to a Catechist; bidding him bring the Man to me the Instant of my Return, in order that I might

complete the Ceremony of Baptism, which the very dangerous Condition he was then in had not given me an Opportunity of going through.

I therefore set out, with the Design of advancing still farther into the Country of the Robbers; for so the Quarter is called which I am now visiting. I was obliged to go through a wide-extended Forest, where I was exposed to the greatest Dangers; I being shewn many Places, in the Space of two Leagues, where several Murders had been lately committed. Besides the peculiar Confidence which a Missionary ought to repose in God, I always use a Precaution which has been of singular Service to me; and this is, to get myself escorted from one Village or Settlement to another by some of these Robbers. 'Tis an inviolable Maxim among these Wretches, never to attack any Persons conducted by their Countrymen. It happened once upon a Time, that some of these Thieves falling upon certain Travellers who were accompanied by a Guide; the latter immediately cut off both his Ears, and threatened to dispatch himself, in case they proceeded further. The Robbers were obliged, pursuant to the Custom of their Country, to cut off their Ears also; after which, they conjured the Guide to stop there, and spare their Lives, in order that they might not be forced to murder one of their Company*.

This is an odd Practice, which doubtless will surprize you; but 'tis certain these *Indians* observe the Law of Retaliation very strictly. If there happens to be a Quarrel, and one of the Parties pulls his own Eye out, or is guilty of Suicide; the other Party must inflict the like Punishment upon himself, or on some of his Relations. The Women carry this barbarous Custom still farther: When

* This seems to be something like a Stretch; however, I thought proper to translate it, and some other Incidents, which every Reader may credit as he pleases.

any Affront is put upon 'em, or reproachful Word used, they will go and break their Heads against the Door of the offending Person ; who is obliged to inflict exactly the same Punishment upon herself.* If one Woman poisons herself, by drinking the Juice of a venomous Herb or Plant, the other Female, who was the Cause of it, is obliged to do the same ; and shou'd she fail in it, the rest wou'd set Fire to her House ; run away with her Cattle ; and be perpetually tormenting her till such Time as she had made full Satisfaction.

This Cruelty extends to their own Children. Not long since, at a little Distance from the Church whence I write, two of these *Barbarians* happening to quarrel, one of 'em ran to his own House, snatched up one of his Children, about four Years old ; and coming in Sight of his Enemy, beat out the Child's Brains between two Stones. The other, without discovering any Emotion, took up a Daughter of his, who was but nine Years old, and plunged his Dagger in her Breast ; *Your Child*, says he afterwards, *was but four Years old, and my Daughter was nine ; give me therefore a Victim equal to mine. That I will*, replied the other ; when spying, at his Side, his eldest Son, whom he was going to dispose of in Marriage, he gave him four or five Stabs with a Dagger ; and, not contented with having spilt the Blood of his two Sons, he also killed his Wife, that his Enemy might be forced to murder his also. This tragical Scene ended with the Murder of a little Girl, and a Child sucking at the Breast ; so that, in one Day, seven Persons were sacrificed to the Vengeance of two Men who thirsted after hu-

* This is quite a Droll Scene, and wou'd make a very whimsical Picture. Yet I don't know whether some of our Duels are not equally silly, and as fit a Subject for Burlesque as the pretended Vengeance of these Women.

man Blood, and were more cruel than the fiercest Beasts.*

There is now in my Church a young Man, who flew for Sanctuary to the *Christians*, after being wounded with a Lance, which his Father had darted, with the Design of killing him; in Hopes thereby of obliging his Enemy to murder his Son in the same Manner. The *Barbarian* in Question had before killed two of his Children, on other Occasions, in the like View. You possibly may look

* As there scarce was any Blood (I believe) spilt on this Occasion, except on our *Jesuit's* Paper, this supposed Tragedy becomes a mere Farce to all but credulous Readers; and as we have not a Multitude of such in our Country, I translated these Incidents merely to divert those of a contrary Turn. The Relation of the Massacre which our *Jesuit* gives here, may make one wish, with the celebrated Author of *Gulliver's Travels*, that "a Law were enacted; that every Traveller, before he were permitted to publish his Voyages, should be obliged to make Oath before the Lord High Chancellor, that all he intended to print was absolutely true, to the best of his Knowledge; for then the World wou'd no longer be deceived as it usually is, while some Writers, to make their Works pass the better upon the Publick, impose the grossest Falsities on the unwary Reader." *Gulliver's Travels*, Vol. III, p. 384. Dublin, 1735. 8vo. Father Martin is here a second *Dracconiser*, who, after killing all the Infantry and great Hobby-horses that had been fighting, makes the following Speech:

"Others may boast a single Man to kill,
 "But I the Blood of Thousands daily spill.
 "Let petty Kings the Names of Parties know,
 "Where-e'er I come, I slay both Friend and Foe.
 "The swiftest Horseman my swift Rage controuls,
 "And from their Bodies drives their trembling Souls:
 "If they had Wings, and to the Gods wou'd fly,
 "I wou'd pursue, and beat 'em thro' the Sky:
 "And make proud Jove, with all his Thunder, see,
 "This single Arm more dreadful is, than he.

REHEARSAL, ACT V.

After all, it must be own'd, that some Nations have Customs which appear almost incredible to us; among others, that affirm'd by all Travellers, of the *Indian* Widows burning themselves alive with their dead Husbands.

upon

upon these horrid Examples as almost fictitious; but be persuaded that I, so far from amplifying, cou'd instance a great many others equally tragical. It must yet be confessed, that a Custom so shocking to Humanity prevails only in the Caste of the Robbers; and that even many of these avoid Squabbles, merely to prevent their coming to such violent Extremities. I have known some of 'em, who, naving a Quarrel with another that was going to commit Murder, ran away with their Children, to prevent their being butchered; and that they themselves might not be reduced to the sad Necessity of slaughtering their own.

These Robbers are absolute Masters of this whole Country, and pay no kind of Tribute or Tax to the Prince. They come out of their Forests every Night, being about five or six hundred in Number, and then go and plunder the Habitations or Villages subject to him. His Endeavours to check them have hitherto proved ineffectual. About five or six Years since, he marched out all his Troops to oppose 'em, and advanced as far as their Forests; when, making a great Havock of these Rebels, he built a Fortress, in which he left a strong Garrison, to curb them. However, they soon shook off his Yoke: For assembling together, about a Year after the Expedition in Question, they took the Fortress by Surprise, raz'd it, put all the Garrison to the Sword, and possessed themselves of the whole Country.

From that Time they have been the Terror of the whole District. I just now heard, that, about four Days ago, a Party of these People having plundered a considerable Village; and the Inhabitants making Head against them, the most fervent of all my new Converts was killed here in a very cruel Manner. Not above a Month since one of his Relations, a very pious Man, met with the like

like Fate in an adjacent Town. 'Tis said, that these Wretches have laid waste upwards of five hundred considerable Settlements this Year.

Though 'tis scarce possible for the *Christian* Faith to spread very much in a Country where such detestable Customs prevail; I yet have converted a considerable Number of the Natives, particularly in *Velleoor*, signifying, in the *Indian* Language, *the white Settlement*. A Circumstance which gives me the highest Consolation, is, that during the little Time I have been here, not one of my new Converts has been concerned in any of these horrid Crimes, tho' practised daily. Within these few Years, War, Famine, and Sickness, have made dreadful Havock in every Part of this Country.

I forgot to answer a Question of your's, *viz.* whether there are any *Atheists* * among these *Indians*.

* This seems to confirm the Objections which some learned Men have made to the Proof brought of the Existence of God, from the supposed unanimous Consent of all Nations. But possibly Father *Martin* had not been well inform'd on this Occasion; at least I wou'd willingly suppose he was not. Some Nations have passed for professed *Atheists*, the contrary of which has been afterwards asserted by Travellers of the greatest Veracity, among whom I reckon Mr. *Ziegenbalg*, one of the *Danish* Missionaries, who had the following Conference with the Captain of the *Hottentots*, as translated by Mr. *la Croze* from Mr. *Ziegenbalg*'s MSS.

“ Do you believe (says the *Danish* Missionary) in God? Who
 “ wou'd not believe in a God? replied the *Hottentot*. A Man
 “ who shou'd be thus ignorant, need only, in order to undeceive
 “ himself, but look above and round him. But, (added Mr.
 “ *Ziegenbalg*) Do you serve God? (*Answer*.) God has much
 “ better Servants than we. (*Question*.) How! Do you pay no
 “ Honours to God, and take no Care of your Soul? (*Ans.*) The
 “ only Thing we know is to fly Evil, and do Good. (*Quest.*)
 “ Are there no Sinners among you? (*A.*) There certainly are,
 “ and even great Sinners. (*Q.*) Whence does Sin come? (*A.*)
 “ It comes from the Devil. (*Q.*) Whither do Sinners go? (*A.*)
 “ To Hell. (*Q.*) What is Hell? (*A.*) 'Tis a very hot Place.
 “ (*Q.*) Whither do good People go? (*A.*) To Heaven. (*Q.*)
 “ What is Heaven? (*A.*) 'Tis a fine, agreeable Place. (*Q.*)
 “ Whither do you think you shall go after Death? (*A.*) The
 “ God

dians. All I know of the Matter is, that there indeed is a Sect, called *Naxtagber*, the Individuals of which seem not to acknowledge any Deity; but this Sect consists of very few Members. All the *Indians* (to speak in general) worship some Deity;

" God of Mercy knows this; we ourselves know nothing about
 " it. (2.) Wou'd not you willingly get yourselves instructed in
 " the Principles of the *Christian* Religion, since you live among
 " *Christians*? (A.) Yes, provided the Company † thinks pro-
 " per. (2.) Wou'd you, in that Case, let me be your Preacher?
 " (A.) Very willingly. If you turn *Christians*, (continu'd Mr.
 " *Ziegenbals*) it will be necessary that you cloathe yourselves a
 " little more decently, learn Trades, and live in little Houses,
 " which we might enter to declare God's Word to you, and lead
 " you into the Paths of Virtue. The *Hottentot* replied: The
 " *Europeans* are Madmen; they build great Houses, tho' their Bo-
 " dies take up but a narrow Space: They have so great a Num-
 " ber of Wants, in order for cloathing and nourishing them-
 " selves, that not contented with Things sufficient for themselves
 " in *Europe*, they come to this and other Countries, in order to
 " dispossess the Inhabitants of their Clothes and Food. With
 " regard to ourselves, we want neither Money nor Wares. As
 " we neither eat nor dress after your Manner, there is nothing
 " can oblige us to work and disturb ourselves as you do." *La*
Croze. Hist. du Christian. des Indes, p. 561. How excellent is
 the Philosophy contain'd in the latter Part of this *Hottentot's*
 Discourse! Equal, sure, to any met with in the Writings of
 the most celebrated Moralists of Antiquity, and a fine Lesson
 to the Vain and Ambitious. The *Hottentots* are, of all *Barba-*
rians, the most hideous and loathsome, no People being so dirty.
 Freethinkers (adds Mr. *la Croze*) may object, " That the *Hot-*
 " *tentot* in Question had borrow'd his Notions from the *Dutch*,
 " and other *European Christians* settled at the Cape; but Mr.
 " *Kolb*, who lived many Years in the Neighbourhood of the
 " *Hottentots*, and who, after learning their Language, enquir'd
 " very diligently into their Manners, has enter'd very minutely
 " into the Practices of their Religion; Practices, indeed, that
 " are surprizingly absurd and infamous; but, at the same Time,
 " quite opposite to *Atheism*, of which they have been accused,
 " on the Testimony of some Travellers, who, as they take
 " only a transient View of Things, usually form such a preci-
 " pitate Judgment as ought to be of no Weight."

† The Dutch (*I suppose*) at the Cape.

but

but alas! how ignorant are they of the true God! Blinded by their Passions still more than by the evil Spirit, they form monstrous Ideas of the supreme Being; and you wou'd scarce believe me, shou'd I name the vile and infamous Creatures to which they pay divine Honours. 'Tis my Opinion, that no Idolatry among the Antients was ever more gross, or more horrid, than that of these *Indians*. Don't ask what are their chief Errors; no one cou'd hear them mentioned without blushing; and it certainly will be no Loss to you to be ignorant of them.

I am, &c.

PETER MARTIN.

N. B. *The Letter from Father SANT JAGO, a Jesuit-Missionary in the Kingdom of Maissoor, to the reverend Father EMANUEL SARAY, Provincial of the Province of Goa, dated at Capinagati, 8 August, 1711; containing a Relation of Father Dacunha's building a Church in the Kingdom of Cagonti; the Persecution of that Father by the Heathen Priests; and his cruel Death; is omitted.*

Father D'ENTRECOLLES, to the reverend Procurator General of the Missions of India and China.

Jao-Cheu, 17 July, 1707.*

Reverend Father,

I TAKE the Opportunity of some leisure Moments I am now favoured with, to inform you, (by one of our Ships, which is going to sail for

* In French, *Jao-Tcheou*.

Europe)

Europe) of one of the most singular Events that perhaps ever happened in *China*.

The Emperor, who was not yet recovered from the Affliction he had felt for the Loss of the young Prince, Son to his dearly beloved *Chineze*, has just closed his Progress into *Tartary*, by an Action, the Consequences of which have affected him prodigiously. Means had been found to make him doubt the Fidelity of the Heir-apparent; and the Suspicions which had been whispered to him on this Occasion, seemed so well grounded, that he caused the unhappy Prince to be immediately put under an Arrest.

'Twas a sad Spectacle to see this Personage, who, a little before, had made almost as great a Figure as the Emperor himself, imprisoned. His Children, his principal Officers, in a Word, all who had any Concern with him, shared in his Disgrace. An Astrologer, who often foretold the Prince that he wou'd never be Emperor, in case he was not raised to the Throne in a certain Year, was sentenced to be cut into a thousand Pieces; which signifies, among the *Chineze*, the being executed.

But as nothing is more uncommon, in this Empire, than for an Heir-apparent to be deposed, the Emperor thought it incumbent on him to inform his Subjects of the Motives which had prompted him to go to such Extremities. Accordingly, the News-Papers were soon filled with Manifestos and Investives against the Prince's Conduct. His Life, from his tender Years, was then enquired into; and the whole spoke an exasperated Father, who, after saying a great deal, left much more to be understood.

The Emperor's eldest Son, whom we call the first *Regulo*, was the only one, among all his Children, to whom he shewed particular Favour. Great Encomiums were bestowed upon him in one of the

Manifestos; and he flattered himself that he shou'd soon rise upon the Ruins of his Brother.

But Things suddenly took a quite different Turn from what he expected. Some new Informations which the Emperor receiv'd, shew'd the Innocence of the disgraced Prince, and the Artifices employ'd to ruin him. To succeed in them, he was sensible that the *Regulo* had Recourse to Magic, and various deceitful Arts; and that, prompted by certain *Lamas*, or *Tartarian* Priests, very well skill'd in Incantations, he had caused a Statue * to be buried in *Tartary*; accompanying this Ceremony with many magical Practices. The Emperor had these *Lamas* instantly seized, and the Statue dug up. The *Regulo* was imprisoned in his Palace, and sentenced to such a Punishment as sufficiently denoted the Emperor's Indignation.

You'll naturally suppose, that these domestic Broils gave the Emperor no little Uneasiness: He was seized with a deep Melancholy, accompanied with a violent Palpitation of the Heart, so that his Life was thought in Danger. In this Extremity he resolved to see the Heir-apparent. Accordingly, the latter was taken out of Prison, and carried before the Emperor, but in the Habit of a Criminal. And now the Cries of the ill-fated Prince melted the Monarch's Heart to such a Degree, that he burst into Tears; and often asked the Courtiers round him, whether it was not in his Power to free a Son whose Innocence was manifested.

Most of the Noblemen answered coldly that he, being their Sovereign, might act as he pleas'd.

* Possibly this Statue represented the Heir-apparent; or perhaps the Emperor himself. This Incantation seems of the same stupid Kind with that pretended to have been employ'd by Necromancers, formerly, in these Parts of the World; when they used to make an Image, representing the Person against whom their Malice was levell'd, consume at a Fire; and other ridiculous Practices.

Some

Some of 'em, imagining the Emperor wou'd die soon, hinted, that it was high Time for his Majesty to settle the Tranquility of the Empire, by appointing his Successor; and thereupon propos'd his eighth Son, for whom they express'd a very high Regard. They did this, in order to exclude the Heir-apparent, which doubtless was owing to the Fears they were under, *viz.* that as they, by their Advice, had contributed to his being depos'd, the Prince in Question wou'd not fail to resent the Wrongs they had done him, if once he shou'd be settled upon the Throne.

However, this Opposition cost them dear; for the Emperor, exasperated at the little Regard which his Ministers had shewn to his Will, remov'd most of them from their Employments; and banish'd such of his Favourites as had most strongly oppos'd his Reconciliation with the Prince.

The Disgrace of these Noblemen, so far from disgusting the People, as was justly apprehended, (had the Blow been foreseen before it was struck) surpriz'd the whole Empire, and the Monarch's Resolution was unanimously applauded. The Prince was restor'd to his Dignity with the usual Formalities; Joy was diffus'd universally, and the dramatic Piece, now performing, is borrowed from an Incident in antient History, very much resembling That I am writing upon.

The Emperor, on the other Hand, has granted his imperial Indulgence, that is, has remitted all the Arrears of the Taxes owing him, these being a grievous Burthen to his Subjects. This Indulgence extends likewise to the mitigating the Punishment of Criminals; so that such of 'em as are least guilty, are restor'd to their Liberty, and not punish'd in any Manner.

A little after the Heir-apparent had been restor'd to all his Honours, Sentence was pass'd upon the

Regulo, condemning him to perpetual Imprisonment. The *Lamas*, with seven of his Officers who had assisted him in his fallacious Arts, were put to Death. Thus this Prince fell into the Precipice which he had prepared for a Brother, who was his Superior in Rank, (tho' younger) because he was Son to a lawful Empress.

Such, reverend Father, is the present State of this Court. The Emperor never discover'd more eminently than on the present Occasion, the prodigious Ascendant which Nature, Experience, Policy, and a long and prosperous Reign have given him over the Minds of his Subjects. Nevertheless it must be confessed, that those whom the Scriptures sometimes call Gods, are forced to own, even in the most extensive Exercise of their Power, that they are Men, and equally mortal with their Fellow-creatures. I am persuaded, that as the Emperor possesses so much good Sense, he must have made this Reflection in the Extremes of his Grief; and as I know that Mankind are more apt, when frowned upon by Adversity, to turn their Eyes inward, than when in a prosperous State; I have exhorted all the Missionaries to offer up the holy Sacrifice of the Mass; and to repeat their Prayers for the Conversion of this mighty Monarch.

I shall now inform you of a Reflexion made by the Emperor, which, aided by the celestial Grace, may bring him nearer to the Kingdom of Heaven. Having summoned to his Palace the Persons who were intrusted with his Son's Education, he censured 'em severely, for permitting his Children to concern themselves with Magic, and such superstitious Practices as created Divisions in his Family. Heaven grant that he may consider this Matter still more attentively, and cut to the very Root of the Disorder, by banishing all false Sects out of his Empire,

Empire, and establishing that Religion which is the only true one.

In the mean Time the Emperor's Sickness, which increased daily, had brought him so very low, that the *Chinese* Physicians thought it wou'd be impossible for him to recover. In this Extremity, they had Recourse to the *Europeans*. They were told, that Brother *Rhodes* was well skilled in Pharmacy, and therefore imagined he might give the Monarch some Ease. The Brother in Question hath great Skill and Experience; and I shall observe, (by the Way) that as he is pretty far advanced in Years, we wish some Person was sent from *Europe*, to supply his Place, whenever Heaven shall think fit to remove him. His Services have contributed very much to the Advancement of our Religion.

Heaven, who has its Views, and who, in the present sad State of our Affairs, perhaps, procured us this Opportunity of ingratiating ourselves still farther into the Emperor's Esteem, solely for the Advantage of the *Christian* Religion, was pleased to bestow a Blessing on Brother *Rhodes's* Medicines. The Confection of *Alkermes*, prescribed by him, put a Stop to the grievous Palpitations of the Emperor's Heart. He then recommended the Use of Sack, which the Missionaries, who receive a Quantity of this Wine every Year from *Manila* for the Mass, furnished him with; so that the Monarch soon recovered his Strength, and is now in perfect Health. To convince his Subjects of his being so, he shewed himself a second Time in the Streets, without commanding the common People to retire, as is the Custom in *China*; a Custom that inspires 'em with an almost religious Reverence for their Monarch.

'Twas on this Occasion that the Emperor resolv'd to discover, by an authentic Instrument, the Idea

which he himself entertained of the Missionaries. The Elogium he therein bestows on their Behaviour, and their Attachment to his Person, is as follows: “ *Europeans*, (says he :) you whom I employ in the Interior of my Palace, have always served me with so much Zeal and Affection, that there has yet been no Cause for Reproach. Many of the *Chineze* * suspect you ; but I myself, who have caused all your Actions to be carefully watched, and never found one of ’em amiss, am so fully convinced of your Uprightness and Sincerity, that I publickly declare you ought to be believ’d and trusted.” He afterwards specifies the Manner in which the *Europeans* had recovered his Health.

May we not hope, from these Words employed by the Emperor in a public Instrument, that he will one Day be converted? Possibly my Hopes may be vain ; but methinks it is natural for a Monarch, who is so greatly prejudiced in our Favour, to listen to us. These Words of the Emperor, that “ we ought to be believed and trusted,” has already brought over many of his Subjects to our holy Religion.

Before this imperial Instrument was made public, Father *Parennin* had informed me, that private Orders were dispatched to the Viceroy of *Canton* and *Kiamsi*, to receive the Wine, and other Things which the *Europeans* might bring for the Emperor’s Use, and to send ’em immediately to Court, provided that all Commodities consign’d thither were sealed with an *European* Signet. This Circumstance was expressly required ; a fresh Testimony of the Confidence with which the Emperor is pleased to honour us.

* Perhaps many of my Readers will suspect this Elogium to be a mere Forgery ; at least, may think that it is very much amplified.

Be not surprized, reverend Father, at my thinking all these little Advantages considerable. As we sailed over such a Variety of Seas, in no other View but to preach *Christ Jesus* to a mighty Nation, to whom he is unknown, and as this is the sole Object of all our Labours; we, for that very Reason, give Attention to even the minutest Particulars which may any ways promote so great a Design.

I am, &c.

D'ENTRECOLLES.

Explication of certain Chineze Characters.

The three Inscriptions given in *Chineze Characters* †, hereunder, were in the Emperor of *China's* own Hand-writing. 'Twas the 24th of April, 1711, in the 50th Year of his Reign, and the 7th Day of the third Moon, that he presented these Inscriptions to the *Jesuits* of *Peking*, for their new Church built near * *Cun ching muen* Gate. That Monarch had been pleased to contribute towards the building of this Church as early as the Year 1705; he giving ten thousand Ounces of Silver for that Purpose.

The Characters of the Inscription, set on the Front, are each two *Chineze* Cubits † and a Half in Height.

The Characters of the Inscriptions of every Column are near a *Chineze* Cubit long.

Inscription on the Front.

TO THE TRUE PRINCIPLE OF ALL THINGS.

† I omitted the Plate containing these *Chineze* Characters, not thinking them necessary.

* In *French*, *Tsun ching muen*.

† The Proportion between the *Chineze* Cubit, and the Foot of the *Châtelet* of *Paris*, is pretty near as 29 to 30.

Inscription on the first Column.

HE IS INFINITELY GOOD, AND INFINITELY
JUST; HE ENLIGHTENS, HE SUPPORTS, HE
RULES ALL THINGS, WITH SUPREME
AUTHORITY, AND SOVEREIGN
JUSTICE.

Inscription on the second Column.

HE NEVER HAD A BEGINNING, AND WILL
NEVER END. ALL THINGS WERE CREATED
BY HIM FROM THE BEGINNING:
THEY ARE GOVERN'D BY HIM,
AND HE IS THE TRUE LORD
OF THEM.

*Father JARTOUX, to the Procurator General of
the Missions of India and China.*

Peking, 12 of April, 1711.

Reverend Father,

THE Map of *Tartary*, which we are now drawing
by the Emperor's Order, procured us an Op-
portunity of seeing the famous Plant *Gin-seng**,
so

* We are told, that among the Presents which the Embassa-
dors of *Siam* presented to the King of *France*, there was a con-
siderable Quantity of *Gin-seng*. At that Time the *Gin-seng* was
little known in *Europe*. 'Tis mention'd by Father *Martinus*, in
his *Atlas*; and by Father *Kircher*, in his *China illustrata*. Ac-
cording to the former, the *Japoneze* call the *Gin-seng*, *Nisi*, in
their Language. Father *Tachard* also speaks of it in his first
Voyage. He declares that *Gin* implies Man, and *seng* signifies
either to kill, or cure, according as it is pronounced. That 'tis
so call'd, because this Root is sometimes shap'd like a Man; and
causes good or bad Effects, accordingly as it is administer'd. In
the Embassy of the *Dutch* to *China*, where mention is made of
the

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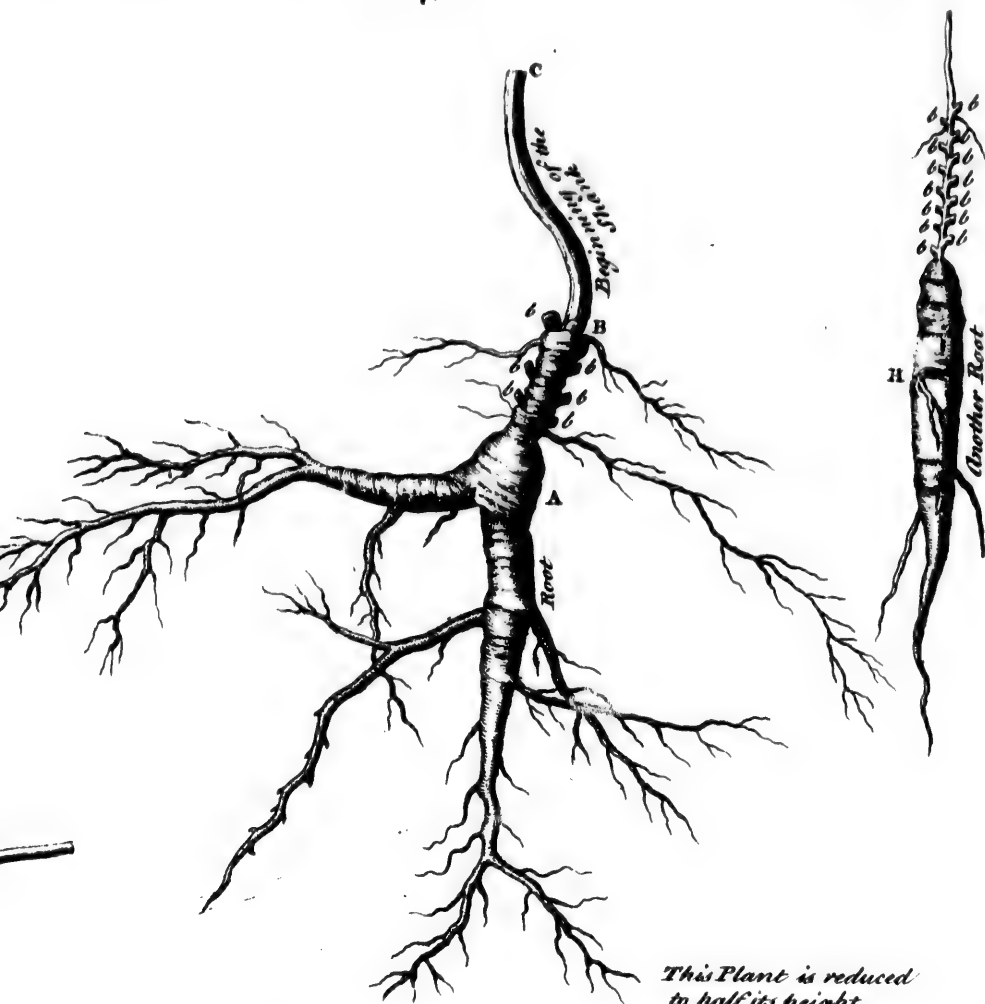
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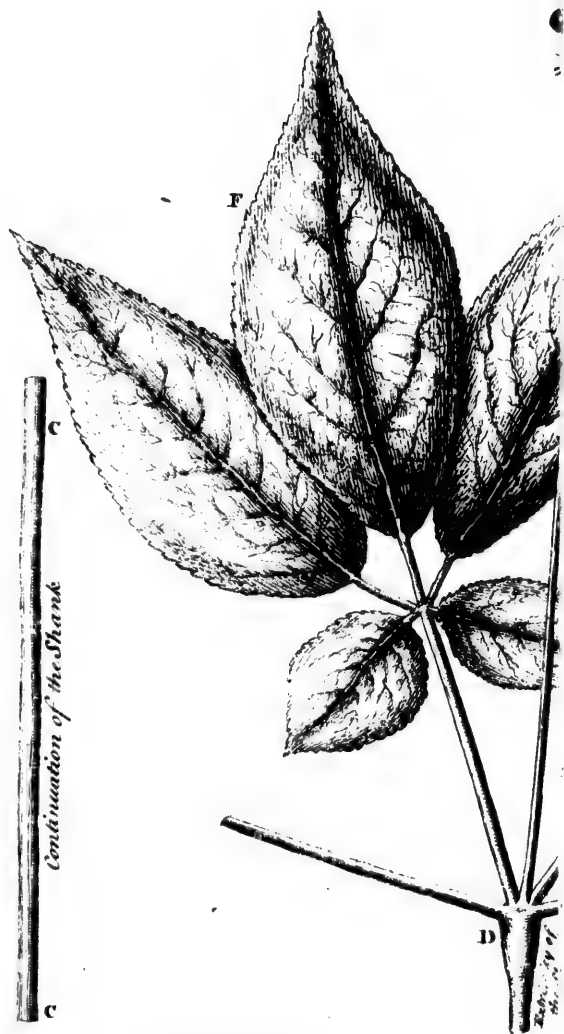
The Plant called



E. D. 1847.



*This Plant is reduced
to half its height*



E. Bowen Sculp.

so highly valued in *China*, and so little known in *Europe*. About the End of *July*, 1709, we arrived at a Village distant but four short Leagues from the Kingdom of *Corea*, and inhabited by *Tartars* called *Calca-tatze*. One of those *Tartars* went and fetched, from the neighbouring Mountains, four Plants of *Gin-seng*, and brought 'em to us, unbroken, in a Basket. I took one of 'em, at Random, and drew the Figure of it, in its whole Dimensions, as well as I cou'd; a Copy whereof I now send you, which will be explained at the Close of this Letter.

The most skilful Physicians in *China* have writ whole Volumes concerning the Properties of this Plant. 'Tis introduced into most of the Medicines administered by them to Persons of Distinction, it being of too high a Price for the common People. The *Chineze* declare it to be a sovereign Remedy, where Persons are brought very low by excessive Fatigue either of Mind or Body. They add, that it dissolves Flegm; cures the Pleurisy, and any Weakness upon the Lungs; stops Vomiting; strengthens the Orifice of the Stomach and creates an Appetite: It likewise dispels the Spleen and Vapours; relieves in Shortness of Breath, by strengthening the Stomach; gives Vigour to the animal Spirits, and produces *Lympha* in the Blood. Lastly, it is of Use against Vertigos and Dizziness of Sight, and prolongs the Life of old Men.

the *Gin-seng*, 'tis also observ'd, that the *Japoneze* call it *Nisi*; that it was nam'd *Gin-seng*, from its being shap'd like a Man who straddles out his Legs, term'd by the *Chineze*, *Gin*, &c. Lastly, Father *le Comte*, in his Memoirs of *China*, writes it *Gin-sem*. *Gin*, says he, signifies Man; and *sem*, a Plant, or Simple; as tho' we should say, the human Simple, or the Simple which resembles Man. Travellers who interpret these Words differently should be excused, as they were not acquainted with the Force and Power of the *Chineze* Characters, which alone denote the true Signification of Words.

We



We may naturally suppose, that the *Chineze* and *Tartars* wou'd not esteem this Root so prodigiouſly, if it did not constantly produce the happieſt Effects. Even Perſons in good Health often take it to invigorate their Strength. I am perſuaded that this Plant, in the Hands of *Europeans* well ſkilled in Pharmacy, wou'd be an excellent Medicine, if they had but enough of it to make the proper Experiments; to examine its Nature chymically; and to adminiſter the due Quantities, agreeably to the Species of the Diſorder or Diſeaſe it might help to remove.

An undoubted Circumſtance is, the *Gin-feng* thins the Blood, and gives Heat and Motion to it; it aſſiſts, and ſenſibly ſtrengthens Diſteſtion. After having drawn the Figure of the Plant which I ſhall afterwards deſcribe, I felt my own Pulſe. I then took Half a Root, raw, and unprepared; and an Hour after, I found my Pulſe much quicker and livelier; my Appetite ſeemed keener; and I had an unuſual Eaſe and Aptitude for Buſineſs.

However, I did not lay much Streſs on this Experiment; imagining, that the Alteration might be owing to the Repoſe we had taken that Day. But, four Days after, finding myſelf ſo greatly fatigued, and my Spirits exhausted to ſuch a Degree, by our Journey, that I could ſcarce ſit on Horſeback; a *Mandarin* in our Company obſerved it, and gave me one of theſe Roots. I inſtantly took Half of it, and, an Hour after, my Feebleneſs was quite gone.

I have ſince taken it ſeveral Times, in the ſame Manner, and always with equal Succeſs. I likewiſe obſerv'd, that the Leaf juſt gather'd, and particularly the Fibres chew'd, produc'd very near the ſame Effect.

I

We

We often used the Leaves of the *Gin-feng* instead of Tea, as is the *Tartarian* Custom; and I found them agree so well with me, that I prefer this Leaf to the best Tea. Its Colour is as agreeable; and Persons who have taken it twice or thrice, are pleased with its Taste and Smell.

As to the Root, it must be boiled a little longer than we do Tea, that the Spirit may have Time to be drawn from it. This is the Practice of the *Chineze*, in administering it to the Sick; on which Occasion they don't give above a Fifth of an Ounce of the Root dried. With regard to Persons in Health, who use it only by Way of Prevention, or to get rid of some slight Indisposition; 'tis my Opinion they should not make less than ten Doses of one Ounce; and I would not advise them to take it daily. The Manner of preparing it is thus: Cut the Roots into small Slices, and put them into a well-glazed Earthen Pot, into which a * Gallon of Water has been poured. The Pot must be covered very close. Then let the whole simmer over the Fire, and when the Water is boiled away to the Quantity of a Drinking-cup †, throw in a little Sugar, and drink it off immediately. Afterwards pour the abovementioned Quantity upon the gross Substance remaining at Bottom; then boil it after the same manner, in order to draw off all the Juice, and the Remainder of the spirituous Parts of the Root. Take one of these Doses in the Morning, and the other in the Evening.

With regard to the Places where this Root grows, I will observe in general (till such Time as they are specified in the new Map of *Tartary*, a Copy of which we shall send into *France*) that they are situated between the thirty-ninth and forty-seventh Degrees of North Latitude; and between the tenth and twentieth of Eastern Longitude, com-

* The *French* is, *Demissetier*.

† The *French* is, *Gobelet*.

puting from the Meridian of *Peking*. There is a long Range of Mountains, which seem inaccessible, on Account of the thick Forests wherewith they are covered and surrounded. On the Declivity of the Mountains in question, and in these tufted Forests; on the Banks of Floods, or round the Rocks at the Foot of Trees, we find the Plant *Gin-seng*, growing among Herbs of every Kind. 'Tis not met with in Plains, Vallies, Marshes, at the Bottom of Floods, nor in Places which lie very open. If the Forest happens to take Fire, and is consumed, the Plant in question does not grow again till three or four Years after, a Proof that it is an Enemy to Heat; and indeed the *Gin-seng* hides itself from the Sun as much as possible. From these Considerations I am apt to conclude, that if that Plant grows in any other part of the World, it must be chiefly in *Canada* *, as the Forests and Mountains, according to the Account given of them by Persons who have travelled there, very much resemble those in question.

The Places where the *Gin-seng* grows, are totally separated from the Province of *Quan-tong*, called *Leaotong* † in our antient Maps, by a Barrier of

* Father *Fartoux*'s Conjectures were very just; for Father *Lasitau*, a Jesuit-Missionary of *Canada*, found, not many Years since, this valuable Plant in the Woods. He sent several entire ones, consisting of the Root, Shank, Leaf, Flowers and Fruit into *France*. They were presented to the late Regent (the Duke of *Orleans*) and the Admiral. They are so like the Description given of the *Gin-seng* by Father *Fartoux*, and the Figure he drew of it (engraved here) that the Instant the Savages saw it, they declared it to be the same Plant. The *Iroquois* call it *Garent-ogen*; and, a surprizing Circumstance is, this Word has pretty near the same Signification with the *Chinese* Term *Gin-seng*; *Garent-ogen* being composed of *Orenta*, signifying the Thighs and Legs; and of *Ogen*, which, being compounded, signifies the Middle between two separate Things; and the Savages affirmed to Father *Lasitau*, that this Simple was so called, from the Resemblance it bears to the human Figure.

† 'Tis called *Leaotung* in *Moll*'s Map.

Wooden

Wooden Stakes, encompassing all that Province, and round which Soldiers are patrolling perpetually, to keep the *Chineze* from going out, and gathering this Root. Nevertheless, tho' the utmost Vigilance is used on this Occasion, yet a Thirst of Gain prompts the *Chineze*, (sometimes to the Number of two or three thousand) to enter these Deserts secretly, tho' they run the Hazard of being enslaved, and consequently of losing the Fruit of their Labour, in case they happen to be discovered, either coming out of that Province, or going into it. The Emperor desiring that the *Tartars* should reap the Profit, preferably to the *Chineze*, had ordered (in 1709) ten thousand of the former to go and gather all the *Gin-seng* they could find, upon Condition that each of them should give his Majesty two Ounces of the best; and that the Weight, in fine Silver, should be paid for the rest. It was thereby computed, that the Emperor would get, the Year in question, about twenty thousand *Chineze* Pounds Weight of it, for all which he would not pay much above a fourth part of the Value. We happened to meet with some of the *Tartars* abovementioned, in the midst of these frightful Deserts. Their *Mandarins*, who were at a little Distance from the Way we were going, came one after another, and offered us Oxen for our Subsistence, pursuant to the Command they had received from the Emperor for that Purpose.

The following Order is observed by this Army of Botanists. After dividing the Ground according to their Standards, each Troop, consisting of an hundred Men, spread themselves on a Line, to a limited Distance; observing to keep an Interval between every ten Men. They then search very carefully for the Plant in question, advancing slowly forward on the same point of the Compass; and, in this manner, run over, in a fixed Number of Days,

Days, the Space of Ground allotted them. When the Time appointed is elapsed, the *Mandarins* having pitched their Tents in Places where there is Food for their Horses, send to every Troop, an Order how they are to act; at which Time each Corps is muster'd, to see whether the Number be compleat. If any are missing, as frequently happens, either by their straggling, or their being devoured by wild Beasts, the rest search for them a Day or two, and then proceed in their Work as before.

These Botanists suffer a Multitude of Inconveniencies in this Expedition. They carry neither Tents, nor Beds; every Man being loaded sufficiently with his Provision of Millet roasted or baked in the Oven, which serves him during the whole Progress. They therefore are forced to sleep under some Tree; covering themselves with Boughs, or any Barks they happen to meet with. The *Mandarins* send them, from time to time, some Pieces of Beef, or wild Fowl, &c. which these poor Creatures, after just showing it the Fire, devour. Thus these ten thousand Men spent six Months of the Year; but notwithstanding their great Fatigues, they yet seem extremely vigorous, and good Soldiers. The *Tartarians* who escorted us were treated in much the same manner; they being allowed only the Fragments of an Ox, (one being killed every Day) upon which fifty Persons had first fed.

To give you some Idea of this Plant *, so highly esteemed by the *Tartars* and *Chineze*, I shall here

* A very particular Account is given of the Nature and Qualities of this Plant, and the several Distempers it cures, in Father du Halde's large Account of China. 'Tis there observed, that this Root bears a Resemblance to the human Figure, and is of a spirituous Nature; and another Author (quoted in Father du Halde's Description) says, that this Root has the Hands, Feet, Face and Eyes of a Man, and abounds very much in Spirits.

here explain the Figure of that which I now send you, drawn by me with all possible Accuracy.

A re-

The Ging-seng of Chang-tang is very valuable ; and to discover the true Species of it, the following Experiment is made. Two Persons walking together, the one having Ging-seng in his Mouth, and the other none ; at the End of a Mile and a half, the former will not find himself at all out of Breath, but the other will be tired and breathless. This is looked upon as an infallible Proof of the Goodness of the Plant, which is sold for near its Weight in Gold. The People consider the Gin-seng as the Ruin of the Country where it grows, because, whatever they gather of it belongs to the Emperor, for which Reason they no longer cultivate it. Our Author next describes the Manner of preserving the Gin-seng ; its Taste and Qualities. Under this Head he observes, that the Liloo, a Sort of Herb, bears a great Enmity to Gin-seng ; and that if the Tenth of an Ounce of the former, be mixed with an Ounce of the latter, 'twill take away all its Virtue. He then proceeds to the Virtues, Properties and Effects of this Root ; and having described them, he goes on to the Recipes, of which he says there are 9 antient, and 68 modern ones. He then describes the Electuary made of Gin-seng, and gives some Instances of the wonderful Cures wrought by it. Next comes the surprizing Decoction for the Stomach. He afterwards describes its Virtues, in procuring an Appetite, and dissolving Phlegm ; in strengthening weak Stomachs, and remedying the Disorders of the Heart. 'Tis said to be of great Benefit to cold Stomachs ; to such as throw up their Food unconcocted ; against Reachings, Looseness, and Vomiting, Decay of Strength, Shortness of Breath, the Asthma in Child-bed Women ; for Weaknesses in Women after Delivery, or such as have lost much Blood on that Occasion ; for Women when the Child is turned the wrong Way. 'Tis of great Service against Melancholy and Sinking of the Spirits ; Palpitation of the Heart attended with Sweating ; against Fevers caused by a Decay of the Spirits ; for healing the Lungs, hurt by Shortness of Breath ; 'tis good in a Consumption, attended with spitting of Blood ; in a Bloody Flux ; the Dropsy ; malignant Fevers ; for Blindness, occasioned by drinking to Excess of Wine — The Gin-seng, according to the Chinese Botanists, seems to be the much sought-for Panacea. Father du Halde (from whom all the Particulars above are extracted) observes, that he possibly may have mistook in the Names of some of the Diseases, it being extremely difficult to understand the Names of them in the Chinese. The Gin-seng now pays a high Duty to the Emperor, and the defrauding him of any Part of it is made Death. This Plant comes to Peking, from several Places, as Leaotong, Corea, Northern Tartary, and Japan ;

A represents the Root in its natural Size- After I had washed it, 'twas white, and a little rough, as the Roots of other Plants are commonly found.

B, C, C, D, represent the Stem, or Shank of the Plant, in its natural Length and Thickness. 'Tis quite smooth, and pretty round. Its Colour is red, of a pretty deep Kind, except towards the Beginning B, where it is whiter, because of the Vicinity of the Earth.

The Point D is a sort of Knot, formed by four Branches that issue from it, as from a kind of Center; and which afterwards shoot equally one from the other, in the same Plain. The under part of the Branch is of a green Colour softened by white; but the upper part resembles pretty much the Shank, *viz.* is of a deep Red, almost like the Mulberry. The two Colours unite afterwards, on the Sides, with their natural Gradation. On every Branch are five Leaves, of the Shape and Size with the annexed Figure. I must observe, that these Branches shoot equally one from the other, and from the Horizon, to fill up, with their Leaves, a round Space, almost parallel with the Plan of the Spot of Ground.

Tho' I drew only half of one of these Leaves accurately, any Person may, from the Plan of this Part, easily conceive and compleat all the rest. I don't remember to have ever seen Leaves of this Size, so thin as these. Their Fibres are vastly distinct; and on the upper Side of them, is a little whitish Down. The Film between the Fibres rises a little towards the middle, above the Plan of these Fibres. The

Japan; but that of the last mentioned is thought not to be much esteemed. The *Gin-seng* is sometimes sold, in *Peking*, for eight Times its Weight in Silver, and often for more. I shall observe, by the Way, that there are a great many *Chinese* Herbals. The last which was compiled is entitled *Pen sao, can moo*, and from thence the Recipes whose Titles are given above were extracted.

upper side of the Leaf is a dark Green; and the under side of a lightish Green, which shines a little. All the Leaves are indented, and the Jags are pretty sharp.

From the Center D of the Branches of this Plant, rose a second Shank D, E, very strait and smooth, whitish from the Bottom upwards; at the Extremity whereof was a lovely Assemblage of Fruits, quite round, and of a beautiful Red. This Assemblage consisted of twenty-four Fruits, of which I have drawn only two in their natural Size, marked with the two Figures 9, 9. The red Film which incloses the Fruit in question, is very thin and smooth; and covers a softish, white Substance. As these Fruits were double, (some being single) there were two rough Stones or Kernels in each, of the Size and Shape of our ordinary Lentils, but separated one from the other, tho' on the same Plan *. Every Fruit hung by a Filament which was smooth, even on every side, delicate enough, and of the same Colour with our little red Cherries. These several Filaments shot from one Center; and projecting every Way, like the Radius's of a Sphere, formed the round Assemblage of Fruits sustained by them. This Fruit is not good to eat; the Stone is like the common ones, hard, and holds the Seed. It always lies on the same Plan with the Filament that sustains the Fruit; for which Reason the Fruit is not round, but flattish on the two Sides. If it be double, there is a kind of Cavity, or sinking in the middle, in the Union of the two Parts which compose it. There also is a small Tuft, diametrically opposite to the Filament whereon it hangs. When the Fruit is dry, there remains nothing but the Film or Skin, quite shrivelled, which sticks to

* The Edges of this Stone are not rough, like those of our Lentils, but almost of equal Thickness in every Part.

the Stones. The Film then is of a dark Red, and almost Black.

This Plant falls and springs anew every Year. Its Years are known by the Number of Shanks or Shoots already produced, some Traces whereof always remain, as is seen in the Plate, by the small Letters b, b, b; whereby it appears, that the Root A was in its seventh Year, and the Root H in its fifteenth.

Not having seen the Flower, I consequently am not able to describe it. Some told me, that it is White, and very small; but others declared, that it never bore Flowers, and that no Person ever saw any upon it. I should rather imagine it to be so small, and so little remarkable, that no Notice was ever taken of it; and a Circumstance which confirms me in this Opinion is, that those who search for the *Gin-seng*, mind nothing but the Root, and disregard and reject every other Part, as useless.

There are some Plants which, besides the Asssemblage of Fruits above described, bear likewise one or two Fruits directly like the first, at the Distance of an Inch, or an Inch and a half, below the Asssemblage. 'Tis said, that we then ought to observe the Point of the Compass to which these Fruits direct; the Botanists seldom failing to meet with this Plant, on the same Point of the Compass, some Paces off, or in its Neighbourhood. The Colour of the Fruit, when there is any upon it, distinguishes this Plant from all the rest, and points it out immediately: But sometimes it has none at all, tho' its Root be very old. Such was that represented in the Plate by the Letter II, which bore no Fruit, tho' in its fifteenth Year.

As all Attempts made to sow this Plant have been found ineffectual, this probably gave Rise to a Fiction current among the *Tartars*, who tell us, that a certain Bird eats the Stone the Instant it is set

set in the Ground ; but that, not being able to digest the Stone, the Bird purifies it in its Stomach; and that it afterwards shoots forth in the Place where the Bird leaves it, with its Dung. I rather fancy that this Stone lies a long Time in the Earth before it throws out any Root. I take this Conjecture to be the more probable, as we meet with some of these Roots which are not longer, but smaller than the little Finger, tho' they had shot forth, successively, above ten Shanks in so many different Years.

Tho' the Plant described by me had four Branches *, we meet with some which have but two ; others that have only three ; some that have five, or even seven, and these are the most beautiful. Nevertheless, every Branch has always five Leaves, like those drawn by me, unless their Number has been diminished by some Accident. The Plants are of a Height proportionable to their Thickness and the Number of their Branches. Such as have no Fruits are commonly small, and very short.

The best Roots are such as are thickest, most uniform, and have the fewest Filaments ; for which Reason that distinguished by the Letter H is the best of the two. I don't know why the *Chineze* call it *Gin-seng*, i. e. *Resemblance of a Man* † ; I not having seen

* The Inhabitants of *Corea* suppose the *Gin-seng* to speak as follows. " The Branches which grow out of my Stalk are three in Number, and my Leaves are by Fives : I turn away from the South, and look towards the North. He who would find me must look for the *Kia-chu*". The *Kia chu* and the *Gin-seng* court each other. The *Kia* bears some Resemblance to the " *Sycamore*".

† Father *le Comte*, in his new *Memoirs of China*, observes that, besides the Name *Gin-seng*, the Chinese Literati call this Plant by several others, in their Books ; and that these Names denote the high Value they set upon it ; they calling it, the spirituous Simple, the pure Spirit of the Earth, the Fat of the Sea, the Medicine which bestows Immortality, &c. Father *le Comte* says afterwards ; I don't doubt but it was called *Gin-seng*, or *Resemblance*

seen any one resembling ever so little the human Figure ; and those whole Business it is to search for it, assured me, that they never met with any more (among the Plants in question) of such as resemble the human Shape, than among the other Roots, which chance sometimes throws into fantastical Forms. The *Tartars* call it more justly *Orbota*, i. e. the *first of Plants*.

By the Way, this Plant does not grow in *China*, as Father *Martini* asserts, upon the Authority of some *Chineze* Books, which relate that it grows on the Mountains of *Yong pinfoo*, in the Province of *Peking*. But such a Mistake might easily be made, as it comes to this Place when brought out of *Tartary* into *China*.

Such as go in Search of this Plant take nothing but the Root ; and bury, in one Place, as many of these as they find during ten Days or a Fortnight. They wash the Root very carefully ; and cleanse it, by rubbing off, with a Brush, every Thing extraneous. They afterwards dip it for a Moment into almost boiling Water ; and dry it with the Smoke of a kind of yellow Millet, which tinges the Plant a little with its Colour. The Millet, being put into a Vessel, with a little Water, is boiled over a slow Fire ; and the Roots being laid on little Pieces of Wood, put crosswise over the Vessel, dry by Degrees under a Piece of Linnen, or under another Vessel which covers them. They also may be dried in the Sun, or even by the Fire ; but tho' they then preserve their Virtue, they don't keep their Colour, which the *Chineze* delight in very much. When these Roots are dry, they must be laid up in a very dry Place, otherwise they would

blance of a Man, because several of these Plants seem to have a Body and two Thighs, like a Man : But Father Jartoux, we find, is of a different Opinion.

TS.

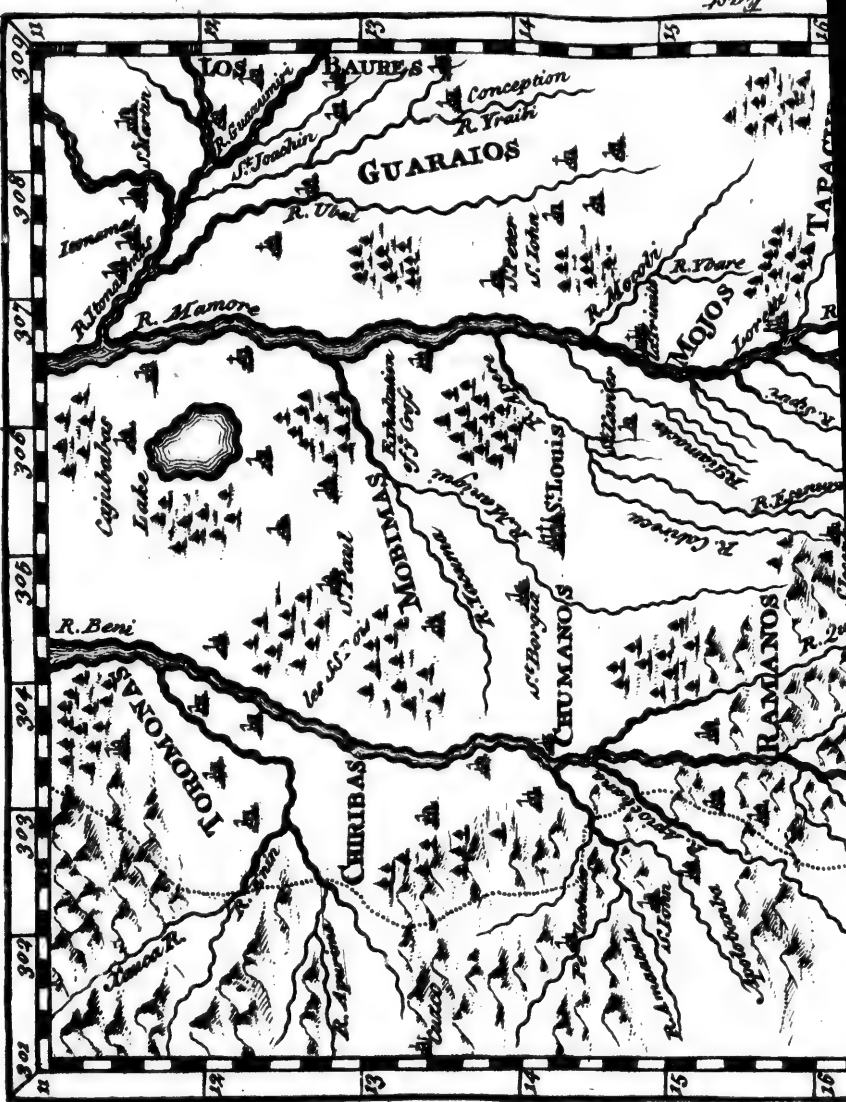
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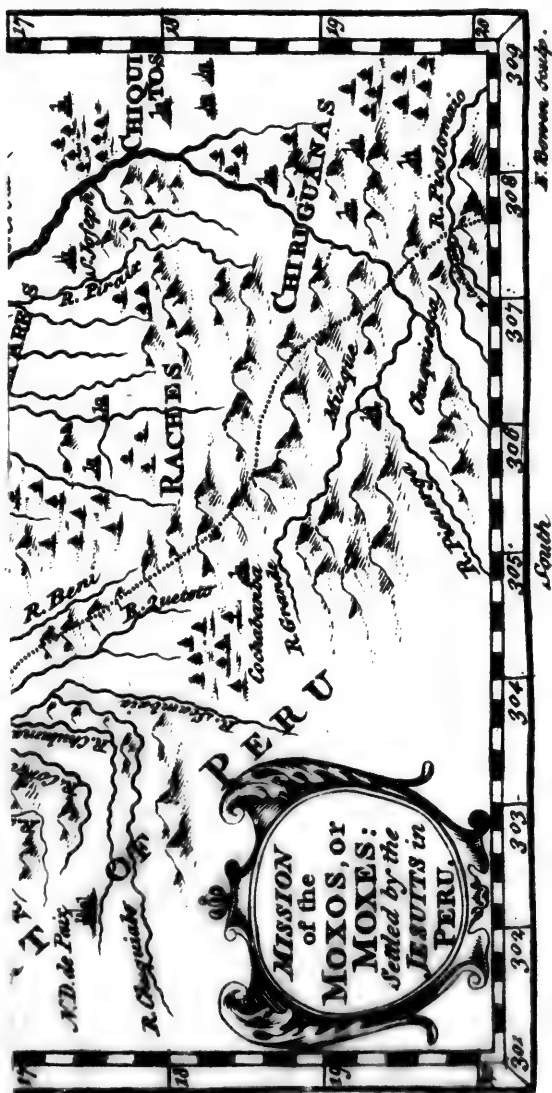
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E. B. Brown Sculp.



be in danger of rotting, or of falling a Prey to the Worms.

I wish, reverend Father, that the Description I here send you of the Plant *Gin-feng*, so highly esteemed in this Empire, may give you Pleasure, and those Persons to whom you shall communicate it. We are just going to set out for *Tartary*, to compleat the Map of that Country; the Northwest and West Parts of it not being yet surveyed. I'll send you, as soon as possible, the Map of the Province of *Peking*, called, by Father *Martini*, *Pekeli*, and by the *Chineze*, *Skeli* *, or *Lipafoo*.

I am, &c.

JARTOUX.

*Some Account of the Country inhabited by the
Moxos †.*

BY the Mission of the *Moxos* is understood an Assemblage of Heathen *American Nations*, so called, because the *Moxos* were first indulged the Light of the Gospel. These Nations inhabit a Country of a vast Extent, which is discovered in Proportion as, leaving *Santa Cruz*, or *Sainte Croix de la Sierra* †, we travel along a vast Chain of steep Mountains, running from North to South. 'Tis situated under the Torrid Zone, and extends from the 10th to the 15th Degree of South Latitude.

* In *French*, *Tcheli*.

† This Account is thus entitled, in my Author. *Extract of a Spanish Relation, containing the Life and Death of Father Cyprian Baraze, of the Society of Jesus, Founder of the Mission of the Moxos in Peru. Printed at Lima, by Order of the Lord Urban de Matha, Bishop of the City della Paz....* Many of the Particulars relating only to the Father, I have omitted, as usual.

‡ *Santa Cruz*, of the Mountains.

Its Limits are entirely unknown ; and all that has been related hitherto concerning it, was built wholly on Conjectures, on which very little Strefs ought to be laid.

This vast Extent of Country seems to be a pretty even Plain ; but 'tis commonly overflowed for want of Drains to carry off the Waters. These Waters proceed from the abundant Rains, from the Floods which rush from the Mountains, and from the overflowing of Rivers. During above four Months in the Year, these Nations can have no Communication with one another : For being obliged to retire to the high Grounds, to secure themselves from the Inundations, their Hutts are at a great Distance from one another *.

Besides

* This must be a dismal Place, but we seem to have almost as uncomfortable ones in *Lincolnshire* and *Somersetshire*. In the last mentioned County, I am told is a Moor twenty Miles long, which answers, in some Measure, to the Description given in this Paragraph to the Country of the *Moxos*. The reverend Mr. *William Diaper*, Curate of the Parish of *East-Brent*, in the South Marsh of *Somersetshire*, and a Native of that County, was so much disgusted at the Place, as well as at the Inhabitants, that he wrote a severe Satyr against both. His Poem, entitled *BRENT*, and printed at *Salisbury*, was not admired for the Turn of the Vers, but for the Strength of the Images, of which I shall here give my Readers a Specimen.

“ Sure this is Nature's Jail, for Rogues design'd !
 “ Whoever lives in *Brent* must live confin'd.
 “ Moated around, the Water is our Fence ;
 “ None come to us, and none can go from hence.
 “ But should some milder Day invite Abroad,
 “ To wade thro' Mire, or wallow in the Mud,
 “ Some envious Dyke thwarts instantly the Road.
 “ Then some small Osier-'I wig is all our Hopes,
 “ We pass not Bridges, but we dance on Ropes.

“ Here ev'ry Eye with brackish Rheum o'erflows,
 “ And a fresh Drop still hangs at every Nose.

“ All

Besides this Inconveniency, they suffer greatly from the violent Heat of the Climate. This however is softened, from time to time, partly by the heavy Rains which descend, and by the overflowing of Rivers ; and partly by the North Wind, which blows, in this Country, almost all the Year round ; but then at other Times, the South Winds, which come from the Mountains covered with Snow, rage with such Impetuosity, and fill the Air with so intense a Cold, that the Inhabitants, who are poorly fed, and go almost naked, have not Strength to bear up against so sudden a Change of the Seasons ; especially when this Wind is attended with the Inundations abovementioned ; and these are commonly succeeded by a Plague and Famine, which make dreadful Havock.

“ All Dogs here take the Water ; and we find
 “ No Creature but of an amphibious Kind.
 “ Rabbits with Ducks, and Geese here sail with Hens,
 “ And all for Food must paddle in the Fens.
 “ When once Provision fails, the hungry Mouse,
 “ Will fear no Pool, to reach a neighbouring House.
 “ The good old Hen clucks boldly thro’ the Stream ;
 “ And Chickens, newly hatch’d, essay to swim.
 “ All have a Fenny Taite, Cow, Sheep, and Swine,
 “ And savour strongly of the circling Rine. *
 “ Bread is our choicest Food with Barley Cake,
 “ Hard as old Cheese, and as a Trencher Black.
 “ Our choicest Drink (to us the greatest Curse,)
 “ Is but bad Water, made by Brewing worse.
 “ But better ’tis, to taste the Stream unmixt,
 “ Than when to more unwholesome Ale bewitch’d.

“ Here, as ith’ Ark, in one low, common Sty, e,
 “ Men, with their Fellow-brutes, immingled lie.

I was told that the Author died of an Ague and Fever catch’d in this miserable Country.

* *Rine signifies a Ditch, about nine Foot wide, the common Boundary of Lands in this Moor, there being no Hedges in it. These Rines are generally full of Water*

The raging Heat, joined to the almost continual Moisture of the Earth, produce a vast Number of Serpents, Vipers, Ants, Moskitoes, flying Bugs, and a numberless Multitude of other Insects which perpetually torment Man. From this Moisture proceeds the Barrenness of the Soil, which is so very poor, that it cannot bear either Corn, Vines, or any of the *European* Fruit-trees. For this Reason all Woolly Cattle cannot live in it; but 'tis otherwise with regard to Bulls and Cows; Experience having shewn, after the Country was once stocked with them, and that they live and multiply there as in *Peru*.

The *Moxos* subsist chiefly on Fish, and some Roots, of which this Country produces great Quantities. At certain Seasons the Cold is so vastly intense, that it kills part of the Fish in the Rivers; so that the Banks are sometimes infected with them. 'Tis then that the *Indians* run to those Places, to make their Provision of them; and whatever Arguments may be used to dissuade them from eating this half-rotten Fish, they only answer, that Fire will recover them.

They nevertheless are forced to retire to the Mountains, a considerable Part of the Year, and there subsist by Hunting. These Mountains are full of Bears, Leopards, Tygers, Goats, wild Hogs; and a great Number of other Beasts unknown in *Europe*. Here are likewise different Sorts of Apes, the Flesh of which, when broiled, is thought by the *Indians* delicious Food.

The Particulars related by them of the *Ocorome* are singular enough. The *Ocorome* is of the Size of a large Dog. His Hair is red, his Snout pointed, and his Teeth exceedingly sharp. If he happens to meet with an *Indian*, unarm'd, he attacks, and fells him to the Ground; but without doing him the least Hurt, in case the *Indian* does but take Care

to feign himself dead. The *Ocorome* then shakes the *Indian*, examines every Part of his Body carefully; after which being firmly persuaded that he is really breathless, (as he seems to be,) he covers him with Leaves and Straw, and then flies to the thickest Wood upon the Mountain. The *Indian* finding he has escaped the Danger, rises that Instant, and climbs up some Tree, whence he soon spies the *Ocorome* advancing forwards, accompanied by a Tyger, whom, one would conclude, he had invited to share the Prey with him; when not finding it, he howls dreadfully; gazing upon his Companion in such a Manner, as seems expressive of the Sorrow he feels for having imposed upon him.

The *Moxos* are not subject to Laws, and have no Kind of Polity; so that no Person either commands or obeys; for which Reason, whenever there happens any Dispute or Contest, the Parties who think themselves aggrieved execute Justice with their own Hands *. As the Barrenness of their Soil obliges them

* I believe Travellers, and especially the Jesuits, often represent these un-enlightened Nations as much more ignorant than they are in reality; not to mention that some Writers don't draw them to such Disadvantage from any venal Views, but merely out of Prejudice; and because their Manners and Customs differ widely from their own. The celebrated *Montaigne*, pag. 169. of his *Essays*, Paris, 1604, 8vo. speaks of some wild *West-Indians*, who seemed to have more Sense than the polished *Europeans* they were come among. "Three of them not knowing how greatly their Happiness and Repose would be lessened, by their Acquaintance with the Corruptions which prevail on this Side the Globe; and that this Correspondence would prove their Ruin, which I suppose is already advanced: (wretched they, in permitting themselves to be allured by the Love of Novelty; and to leave their propitious Climate, for the sake of visiting ours.) Three of these *Indians*, I say, came to *Rouen*, at the Time that *Charles IX.* was there. The King discoursed a long Time with them. They were shewn our Manner of living, our Pomp, " and

them to disperse over various Countries, their Conversion is hereby rendered exceedingly difficult; which is one of the greatest Obstacles the Missionaries have to struggle with. They build very low Huts, in such Spots as they chuse for their Abode; and every Hutt is inhabited by Persons of the same Family. They lie upon the Ground on Matts; or on a Hammock, hung to Stakes, or between two Trees; and thus sleep, exposed to the Inclemency of the Weather, the Attacks of wild Beasts, and the stinging of the Muskitoes. Nevertheless, they endeavour to guard against these Inconveniencies, by

“ and the several Beauties of that great City. Some Time
 “ after, a Gentleman asked what it was that struck them most
 “ among the various Objects they had seen. They answered
 “ three Things, the last of which, to my great Regret, I have
 “ forgot, but the other two I remember. First, they thought
 “ it very strange, that so many tall Men wearing Beards; arm-
 “ ed, and standing round the King, (these in all probability
 “ were his Swiss-Guards) should submit voluntarily to a Child;
 “ and that they did not rather chuse one of those tall Men to
 “ govern them. Secondly, that they had observed there were,
 “ among us, Men who seemed rioting in Superfluities of every
 “ Kind, whilst their other half (a Phrase used in their Language)
 “ stood begging at their Doors, quite pale and mortified thro’
 “ Hunger and Misery: Now they wondered extremely how
 “ this necessitous Half could submit to so great an Injustice, and
 “ did not take the other Half by the Throat, or set Fire to
 “ their Houses. I myself spoke a long Time to them, but I hap-
 “ pened to have so stupid an Interpreter, that he did not do me
 “ the Service I expected. Upon my asking the *Indian* what
 “ were the Advantages he gained from the Superiority over his
 “ Countrymen (he being a Captain, and called King by our
 “ Sailors :) He replied, that of marching in the Front, when
 “ they were engaged in War. I then enquired what Number
 “ of Men might follow him; when he pointed to a certain
 “ Place, signifying as many as could be contained in it, and this
 “ might be about four or five Thousand Men. Lastly, desiring to
 “ know whether his Authority ended with the War: He an-
 “ swered, that his only Privilege then remaining was this:
 “ Whenever he went to visit the Hamlets dependant on him,
 “ his Subjects opened a Way for him thro’ their several Forests,
 “ in order that he might travel with the greater Ease.....So far
 “ is sensible enough; but then they don’t wear Breeches!

lighting

lighting a Fire round their Hammocks; the Flame warming them, the Smoke driving away the Muskitoes, and the Light keeping the wild Beasts at a Distance; but their Sleep is very much disturbed, by their being obliged to watch the Fires, in order to light them anew whenever they go out.

They have no set Times with regard to Eating; every Hour being thought a Season for it, in all Places where they meet with Victuals. As their Food is gross and insipid, they seldom eat to Excess; but then they make up for it by drinking. They have found the Secret to make a very strong Liquor, with certain rotted Roots steep'd in Water. This Liquor fuddles them in a short Time, and makes them furious. 'Tis chiefly drunk on their Festivals, solemniz'd in Honour of their Gods. They meet, to the Sound of certain Instruments, whose Noise is very disagreeable, under a Kind of Arbours formed of Boughs entwined one in the other; and there they dance all Day long, in a confused, irregular Manner; and drink deeply of the intoxicating Liquor in question. These Festivals commonly end tragically; they closing with the Death of many of these mad Wretches, and with other Actions unworthy a rational Creature.

Tho' they are subject to almost perpetual Infirmities, they yet never take any Thing in a medicinal Way. They even are ignorant of the Virtues of certain physical Herbs, which Instinct only teaches Brutes, for the Preservation of their Species. But a most deplorable Circumstance is, they are exceedingly skilful in the Knowledge of venomous Herbs, which they make use of, on every Occasion, to revenge themselves of their Enemies. They poison their Arrows, when engaged in War; and this Poison is so exceedingly strong, that the slightest Wounds prove mortal.

The

The only Remedy they have Recourse to in Sickness is, to send for certain Inchanters, whom they think are invested with a healing Power. These Quacks go to the Sick, say some superstitious Prayer over them, promise to fast for their Cure, and to smoke a certain Number of Times daily; otherwise they suck the diseased Part, (which is a most signal Favour) and then go away; but not till they have obtained a Promise, of being liberally rewarded for every Service of this Kind.

However, this Country is not unfruitful in Remedies for all the Diseases of the Inhabitants, they possessing a great Number, and those excellent. Such Missionaries as have endeavoured to discover the Simples which grow there, compose, with the Bark of certain Trees, and some other Herbs, an admirable Antidote against the Bite of Serpents. We met, upon the Mountains, with vast Quantities of Ebony and *Guaiacum*; as likewise with wild Cinnamon, and another Bark whose Name is unknown. This Bark is excellent for the Stomach, and gives immediate Ease in Pains of every Kind.

In this Country are likewise found several other Trees, whence Gums and aromatic Spices distil, which are of Service in dissolving the Humours, and in warming and softning; not to mention a great many Simples, known in *Europe* but not regarded by these People; such as the famous Tree which produces the *Jesuits Bark*; and a Bark, or Rind, called *Cascarilla*, which cures Fevers of every Kind. Tho' the *Moxos* possess all these useful Simples, &c. they yet never make Use of 'em.

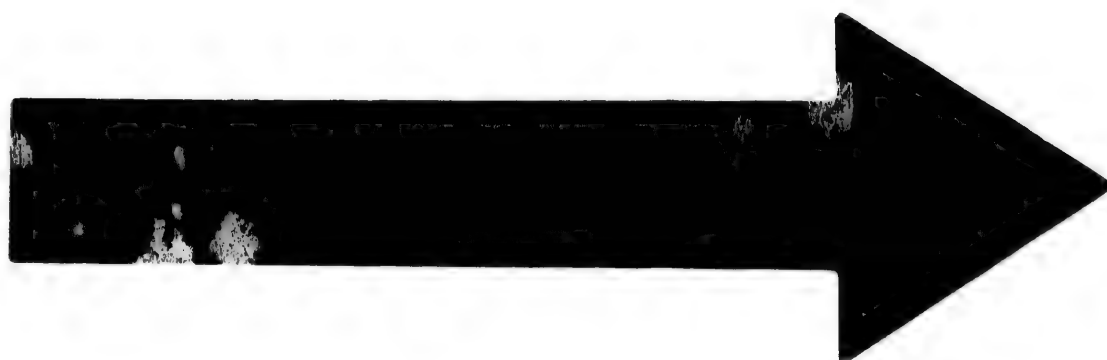
Nothing is a greater Indication of Stupidity, than their employing certain Things which they imagine serve as so many Ornaments, tho' they really make 'em uglier than they are naturally. Some blacken Part of their Faces, and daub over the rest with a
kind

kind of red Colour*. Others bore a Hole in their Lips and Nostrils, and hang to them various Trinkets, which make a ridiculous Figure. Some only cover their Breasts with a Plate of Metal. Others wind round themselves a Girdle of Threads, on which are strung several Glass-beads, intermix'd with the Teeth, and Pieces of the Hides of the wild Beasts killed by them in Hunting. Some hang about themselves the Teeth of the Men they have murder'd; and the more they wear of these Badges of their Cruelty, the more they are revered by their Countrymen. The least ugly among them are those who cover their Heads, their Arms, and Knees, with the different Feathers of Birds, which they dispose in an agreeable Manner.

The only Employments of the Men are Hunting and Fishing, or the making Bows and Arrows; and those of their Women is, to prepare the Liquor drunk by their Husbands, and to look after the Children. One very barbarous Custom is, their burying young Children, in case the Mother happens to die; and if a Woman is delivered of Twins, she buries one of 'em, and gives this Reason for it, that two Children cannot be well brought up together.

All these various Nations are almost perpetually engaged in War. Their Manner of fighting is quite tumultuous; they having no Leader, and not observing any Discipline. A single Hour or two end the whole Campaign. The vanquished Party are known by their flying away. These become

* The Women of Quality, the Astresses, and Curtezans, in *Paris*, plaister their Cheeks with red, in a most inelegant, and even frightful Manner, which ('tis said) they do in order to give the greater Lustre to their Eyes. This is a very shocking Sight to Foreigners: And I was told that Count *Montijo* (the late *Spanish* Ambassador in *London*) being ask'd, when in *Paris*, how he lik'd these rubric Cheeks; he replied, that he was no Connoisseur in *Painting*.



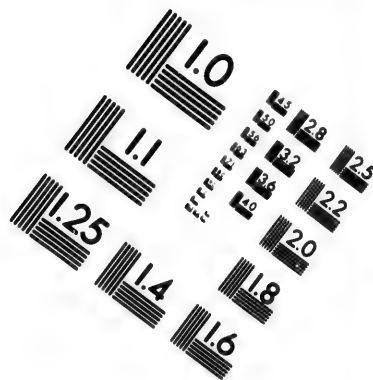
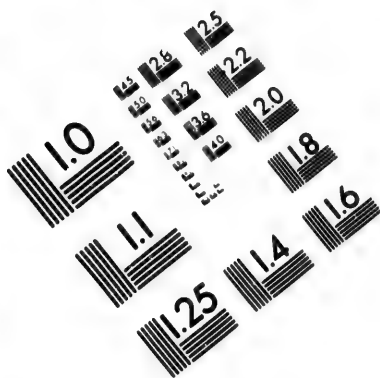
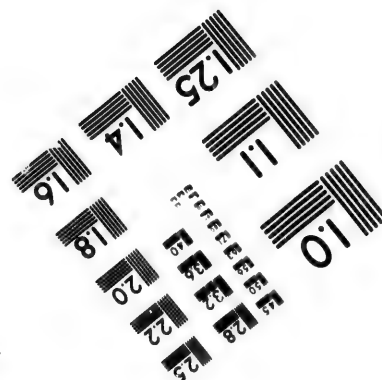
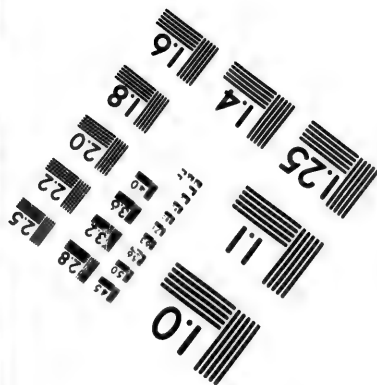
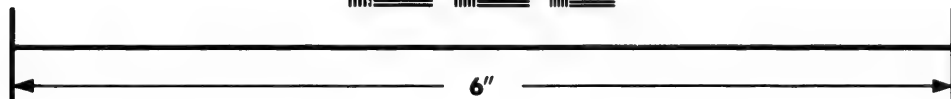
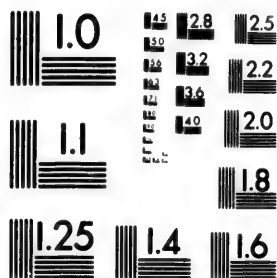


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the Slaves of such as take 'em in Battle, who sell 'em for a Trifle to the Nations with whom they trade.

The *Moxos* observe but little or no Ceremony at their Burials. The Relations of the deceased dig a Grave; after which, they accompany the Body silently, or with Groans. Having laid it in the Ground, they divide among themselves whatever the Deceased left behind him, which is always of very little Value; and from that Instant he is blotted for ever from their Remembrance.

There is no greater Ceremony in their Marriages, the whole consisting in this: The Parties must first obtain the Consent of their respective Parents; and the Bridegroom must make some Presents to the Bride's Father, or her nearest Relation. The Consent of the contracting Parties is considered as nothing. Another Custom established among them is, the Husband is obliged to follow his Wife whithersoever she thinks proper to go and reside.

Tho' they admit Polygamy, they seldom have but one Wife, their indigent Circumstances not permitting 'em to maintain more. They yet consider Incontinence in a Wife as an enormous Crime; and any one of 'em who errs this Way, is looked upon as a Prostitute, and an infamous Creature, and frequently loses her Life.

All these Nations are utterly ignorant of the true God. Some of 'em worship the Sun, Moon, and Stars; others pay Adoration to Rivers; some worship an invisible Tyger, and others again always carry about 'em a great Number of small Idols, in a ridiculous Form; but none of 'em have any Doctrine which is the Object of their Belief. They spend their Lives void of all Hopes with regard to any future Good; and if they perform some Act of Religion, 'tis not from a Motive of Affection, but merely from Fear, by which only they are actuated. They imagine there is, in all Things, a Spirit, who

is sometimes angry with them, and sends the various Evils with which they are afflicted; and for this Reason, their principal Care is to appease, or not to offend, this secret Virtue, which according to them is irresistible. They don't seem to have any outward, or solemn Form of Worship; and, among this great Variety of Nations, we have discovered but one or two who employ a kind of Sacrifice.

Nevertheless, the *Moxos* have two Sorts of Ministers, or Priests, in religious Matters. Some of these are real Inchanters*, whose sole Employment is to cure the Sick; and others are as so many Priests whose Function is to appease the Gods. The former are not raised to this Honour, till after having fasted rigorously a whole Year, during which they abstain from Flesh and Fish. It is likewise necessary for them to have been wounded, and escaped from a Tyger. 'Tis then they are rever'd as Persons of singular Virtue; it being judg'd that they are respected and favoured by the invisible Tyger, since he protected 'em from the Attacks of the visible Tyger, with whom they fought.

After having long discharged this Function, they then are raised to the highest Honours of the Priesthood; but to render themselves worthy of it, they must fast as rigorously another Year; and this Abstinence must shew itself by their pale, meagre Faces. Then certain Herbs, of a very sharp and

* This is all a Jest. I shall only observe, that these *Indian* Priests are frequently call'd Conjurers; and some Travellers declare, that the Priest and the Conjuror are different Employments; but it is certain that both, on some Occasions, perform the same religious Rites; both pretend to Prophecy; to have an absolute Command over the Elements, &c. and both are Physicians: So that 'tis probable the same Person is both the Priest, and the pretended Conjuror. As to the supernatural Power with which they are said to be invell'd, it must be rank'd among the idle Stories related among us concerning Wizards, &c.

corroding Nature, being squeezed, they pour the Juice into their Eyes, which puts 'em to exquisite Pain: And thus they become a kind of High-priests. They pretend, that this sharpens their Sight; whence they call their Priests *Tibarogui*, signifying in their Language *more clear-sighted*.

At certain Seasons of the Year, and particularly about the New Moon, these Ministers of *Satan* assemble the People on some Hill, at a little Distance from the Village. All the People, at Day-break, walk silently towards the Hill in Question; but the Moment they are arriv'd at it, they break suddenly into the most frightful Cries, hoping thereby to mollify the Hearts of their Deities. They spend this whole Day in fasting, and in making confused Cries; and do not end 'em till Night is coming on, when they perform the following Ceremonies.

The Priests begin by cutting their Hair, which, among these Nations, is a Token of great Joy; and by covering their Bodies with different Feathers, yellow and red. They afterwards cause large Vases to be brought, in which they pour the intoxicating Liquor, prepared for the Solemnity. This they receive, by way of First-fruits offered to their Deities; when quaffing immoderately, they give it to all the People, who, after their Example, drink to Excess. The whole Night is spent in carouzing and dancing. One of 'em begins the Song, when all forming a large Circle, they begin to jump about in a Sort of Cadence, and throw their Heads indolently from Side to Side; making at the same Time indecent Motions with their Bodies, and this is all their dancing. The more extravagant and ridiculous a Person is on this Occasion, the more religious he is thought. To conclude, these Rejoicings commonly end, as was before observed, by Wounds, or with the Murder of many.

They

They have some Knowledge of the Immortality of the Soul; but this Light is so greatly obscured by their profound Ignorance, that they don't even guess that there are any Punishments to fear, or Rewards to hope for, when this Life is ended; for which Reason, they seem to have very little Concern, as to what may befall them after Death.

All these Nations are distinguished by their various Languages, which are thirty-nine in Number, and have no Affinity one with the other.

'Twas with the Design of winning them over to *Christ*, that the first *Jesuit* Missionaries built a Church at *Santa Cruz de la Sierra*; in order that being thus settled in the Confines of these *Heathen* Countries, they might take the first Opportunity to enter them. Their Endeavours were fruitless for near an hundred Years; the Glory of this Undertaking being reserved for Father *Cyprian Baraze*, which I shall here relate.

Brother *del Castillo*, who lived at *Santa Cruz de la Sierra*, having joined some *Spaniards* who held a Correspondence with the *Indians*, advanced a considerable Way into their Country. The Sweetness of his Temper, and his engaging Carriage, won him the Affection of the chief Persons of these Nations, who promised him an Abode among them. Overjoy'd, he set out for *Lima*, to inform his Brethren of the Hopes he entertained of winning over these *Barbarians* to *Christ*.

Father *Baraze* had long besought his Superiors to allot him the most painful Missions; and at last the new Mission of the *Moxos* fell to his Share.

Immediately, this fervent Missionary set out, with Brother *Castillo*, for *Santa Cruz de la Sierra*. The Moment of their Arrival there, they embarked, on the River *Guapay*, in a small Canoo, made by the *Heathens* of the Country, who served them as Guides. They did not arrive among the *Moxos*

till after sailing, with great Trouble and Fatigue, for twelve Days; during which they were frequently in Danger of losing their Lives. The Sweetness and Modesty of this apostolical Father, and some inconsiderable Presents he made the *Indians*, of Fish-Hooks, Needles, Glass Beads, and such like, made 'em bear, insensibly, with his Presence.

During the first four Years that he resided among them, he suffer'd greatly, either from the Inclemency of the Air which he breath'd in this new Climate; from the frequent Inundations, attended with almost perpetual Rains; or from the Intensity of the Cold; to which we may add, the Difficulties he found in learning the Language: For, besides his having no Master or Interpreter, the People were so profoundly ignorant, that they cou'd not even name or signify any Thing to him, which he endeavour'd to explain to them by Signs. Not to mention the Distance of the several Settlements or Villages he was obliged to visit on Foot, sometimes thro' Fens lying almost under Water; and, at other Times, thro' Lands scorched with Heat; and ever in Danger of being sacrificed to the Fury of *Barbarians*, who, at his coming up to 'em, stood armed with Bows and Arrows; and were restrained only by that Air of Tendernefs which appeared in his whole Countenance. These Inconveniencies, joined to a Quartan Ague he had been afflicted with ever since his coming into this Country, had brought him so very low, that he had no Hopes of ever recovering, except by Change of Air. For this Reason, he resolv'd to return to *Santa Cruz de la Sierra*, where he soon was restored to his former Strength.

Tho' he was absent, in Person, from his dear *Indians*, they yet were ever present to his Mind. He was perpetually reflecting on what Methods he might employ to civilize 'em, it being necessary that he shou'd

thou'd first make 'em Men *, before they cou'd be *Christians*.

In

* *Montaigne* would not have approved of these Refinements, but have concluded that the *Europeans* would only make 'em unhappy, as (I am afraid) is too often the Case. The frank Author abovemention'd, after relating the Manners of some wild *West-Indians*, proceeds (p. 160.) thus. "Methinks there is nothing barbarous and savage in all this, except that every Man calls that barbarous which does not suit his own Customs; and indeed we have no other Standard of Reason and Truth, but the Example and Idea of the Opinions and Usages which prevail in our own Country. Therein is always perfect Religion, perfect Polity, and a perfect and most accomplish'd Use of all Things. The *Indians* in Question are wild and savage, in the same Manner as we call those Fruits savage which Nature herself produces in her usual Way; whereas such as we have chang'd by Art, and turn'd out of the common Order, ought rather to be call'd so. In the former, the vigorous, the true, the most useful and most natural Virtues and Properties are found lively and vigorous; and we have only made 'em degenerate by accommodating them to the Gust of our vitiated Palates; notwithstanding which, we yet think the Taste of many of these spontaneous Fruits preferable to our own. It is not just that Art shou'd be allow'd the Superiority and Point of Honour over our mighty and powerful Mother, Nature. We have so often chang'd the Beauty and Richness of her Works, by our Inventions, that we have quite choak'd her. Nevertheless, wherever her Purity shines forth, this quite eclipses all our vain and frivolous Endeavours.

" *Et veniunt hederae sponte sua melius:*

" *Surgit & in solis formosior arbutus antris,*

" *Et volucres nulla dulcius arte canunt.*

The Sense is;

More beautiful th'uncultur'd Ivy grows:
In the lone Cave the Wilding lovelier shoots;
And sweeter sing the Birds, untaught by Art.

" Our utmost Efforts cannot attain so far as to represent the Nest of the smallest Bird; its Contexture, its Beauty and Use; nor even the mean Spider's Web. All Things, says *Plato*, are produc'd by Nature, Fortune, or Art. The greatest and most beautiful by one of the two former; the least and most imperfect by the last. The Nations in Question, therefore, seem barbarous to me only, because their Minds are but faintly fa-

In this View he, presently after his Recovery, sent for some Weaver's Tools, and learn'd to make linen Cloth, in order afterwards to teach this Art to some *Indians*, who might weave Cotton Garments, to cover such as shou'd be admitted to Baptism, these *Heathens* going almost naked.

However, the Tranquility and Repose he enjoyed in *Santa Cruz de la Sierra*, was not of long Duration. The Governor of the City, judging this a proper Season for converting the *Chiriguanes*, engaged the Superiors to send Father *Cyprian* among 'em. These *Indians* live scattered up and down that Country, and are divided into various Hamlets, like the *Moxos*. Their Customs are the same, except that we meet with some Form of Government among them; whence the Missionary concluded, that they

" shou'd, and still preserve a great deal of their native Simplicity. The Laws of Nature still command over 'em; and they are but little vitiated by ours; but their Laws are so pure, that I am sometimes sorry they were not known sooner, at a Time when Men liv'd who would have form'd a better Judgment of them than we are able to do. I am vex'd that *Lycurgus* and *Plato* were not acquainted with them; for methinks all that Experience has shewn us in these Nations, surpasses not only the several poetical Descriptions of the Golden Age, and all the Inventions of the Poets with regard to the Felicity of Man; but likewise the Conception and even Desire of Philosophy. Those Writers cou'd not feign so pure a Simplicity as that which Experience shews us; nor could imagine, that Societies might be supported with so little Art. 'Tis a Nation (says *Plato*) in which there is no Traffic of any Kind, no Knowledge of Letters, or of Numbers; no Magistrates or political Superiority; no Use of Services, of Riches or Poverty; no Contracts, no Inheritances; no Partitions, no Employments, but such as are of an indolent Kind; no Respect of Kindred but what extends to all; no Clothes, no Agriculture, no Metal, nor any Use of Wine or Corn: Even the Words implying Lying, Treachery, Dissimulation, Avarice, Envy, Detraction, and Pardon, are unknown. How widely wou'd he find the Commonwealth imagin'd by him distant from this Perfection which Nature alone gives?"

Hos natura modos primum dedit?

wou'd

wou'd be more tractable than the *Moxos*. These Hopes lessened the Reluctance he had to spend his Time in acquiring their Language; so that, in a few Months, he learnt enough to make himself understood, and to begin his Instructions; but the unworthy Manner in which they received the blessed Word he preached to them, obliged him to abandon this corrupt People. His Superiors indulged him the Permission he desired, of returning to the *Moxos*, who, compared to the *Chiriguanes*, seemed much nearer the Kingdom of Heaven.

And, indeed, he found 'em more governable than before, so that he won entirely, by insensible Degrees, their Confidence. They at last had a just Idea of the Errors in which they had hitherto liv'd; whereupon, six hundred of 'em assembled to live under the Direction of the Missionary, who, after eight Years and a Half's Toil, had the Consolation to see a Settlement of fervent *Christians*, to which he gave the Name of the Mission of our Lady of *Loretto*, established wholly by his Care.

Father *Cyprian* spent five Years in cultivating and increasing this new *Christian* Settlement. It now consisted of above two thousand Converts, when he received a fresh Supply of Missionaries, who came very seasonably to aid the holy Man, in the Design he had formed, of carrying the Light of the Gospel thro' the whole Extent of these idolatrous Regions. He immediately left to his Brethren the Care of his Church, in order to go in quest of other Nations, to whom he might preach *Christ's* Kingdom.

He first fixed his Abode in a distant Country, whose Inhabitants seemed lost to all Sensations of Humanity or Religion. These are spread over the whole Country, and divided into a numberless Multitude of Huts, at a great Distance one from the other. The little Correspondence in which these

Families, thus dispersed, live, has given Rise to an Aversion, so very strong, that it proves an insurmountable Obstacle, with regard to their Reconciliation.

However, Father *Cyprian's* Love and Charity were so ingenious, that they enabled him to triumph over all these Difficulties. Residing with one of these *Indians*, he thence visited all the adjacent Huts. He ingratiated himself, insensibly, into their Favour, by his gentle and engaging Carriage; and at last won their Esteem for the Precepts of the Gospel, much less by the Force of Arguments, of which they are totally incapable, than by a certain Air of Kindness wherewith he enforced all his Discourses. He wou'd seat himself on the Ground to converse with them; wou'd imitate their least Motions, and their most ridiculous Gestures, by which they express their various Affections. He would sleep in the midst of 'em, exposed to all the Inclemencies of the Weather; and without regarding the Stings of the Moskitoes. Tho' these *Heathens* eat in so distasteful a Manner, he yet always took his Meals with 'em. Finally, he made himself a *Barbarian* with these *Barbarians*, the easier to lead 'em into the Paths of Salvation.

The Care the Missionary took to apply himself a little to Phylic and Surgery, was another Expedient employed by him to win the Esteem and Affection of these Nations. When any of 'em fell sick, 'twas he prepar'd their Medicines, wash'd and dress'd their Wounds, and clean'd their Huts; which several Things he performed with such an Air of Chearfulness and Affection, as charmed them. Esteem and Gratitude soon engaged 'em to comply with all his Desires; and they quitted, without Regret, their first Habitations, wholly for the Sake of following him. Thus having, in less than

than a Year, got together above two thousand of 'em, they formed a large Town, and 'twas called the *Blessed Trinity*.

Father *Cyprian* spent his whole Time in instructing them in the *Christian* Faith. As he possessed the Talent of making himself clear and intelligible to the meanest Capacities, the Perspicuity with which he unfolded the most abstruse Articles and Mysteries of our Religion, soon enabled 'em to be regenerated by the Waters of Baptism. Upon their turning *Christians*, they seemed to be other Men; they now had opposite Manners, practiced different Customs, and submitted voluntarily to the most severe Precepts of Religion.

These Nations having thus yielded to *Christ's* Yoke, the Missionary judged it proper to establish a Form of Government among 'em; there being, otherwise, great Reason to fear, that the independant State they were born in, would plunge 'em into the Irregularities they were Slaves to before their Conversion. For this Purpose, he selected such among them as were the most remarkable for their Wisdom and Valour; and these he appointed Captains, Heads of Families, Consuls*, and other Ministers of Justice, to govern the rest of the People. These Men, who before had refused Subjection of every Kind, now obeyed new Powers willingly; and submitted, without Reluctance, to the severest Punishments inflicted on them for their Faults.

Father *Cyprian* did not stop here. As the Arts might contribute greatly to the Design he entertained of civilizing this People, he found the Secret

* The Relation this Father has given us of the Ignorance and Untractableness of these *Mexos*; and his talking afterwards of establishing Consuls among them, sounds whimsically, when we consider how polite the People were who were first govern'd by Magistrates so call'd.

to instruct 'em in such as are most necessary ; so that there were soon, among them, Ploughmen, Carpenters, Weavers, and others, whom it were needless to mention.

But the Circumstance to which this holy Man attended most, was, how to procure the necessary Food for this People, whose Number increased daily. He justly fear'd, that as the Barrenness of the Country wou'd force his new Converts to absent themselves, at Times, from the Colony, to go and seek for Provisions on the adjacent Mountains, they wou'd insensibly forget the religious Principles he had so carefully instilled into them. Farther, he considered that some of the Missionaries who might afterwards come and labour in this wide-extended Vineyard, would not be endued with Strength equal to their Zeal ; and that many of them wou'd sink under the Burden of their Toils, in case they fed upon nothing but insipid Roots. In this View, he endeavoured to stock the Country with Oxen and Cows, which are the only Cattle that can live and multiply there. The Father was obliged to go at a great Distance, and thro' bad Ways, to fetch 'em ; but these Difficulties were no Obstacle to him. Considering in the Almighty, he set out for *Santa Cruz de la Sierra*. He got together two hundred of those Beasts, when desiring some *Indians* to assist him in driving 'em, he climbed Mountains, and crossed Rivers ; always driving before him this numerous Herd of Cattle, who endeavoured every Moment to return to the Place whence they were brought. He was soon abandoned by most of the *Indians* his Followers, whose Strength and Courage failed 'em ; but the Father, without being disheartned, still drove the Herd before him ; and was sometimes in the Mud up to the Knees, and incessantly exposed, either to the being murdered by *Barbarians*, or devoured by wild Beasts. In fine, after a painful Journey

Journey of fifty-four Days, he arrived at his dear Mission, with Part of the Herd brought by him from *Santa Cruz de la Sierra*. Heaven was pleased to bless his charitable Design. This small Herd multiply'd so fast in a few Years, that there are now several of those Beasts in this Country; and many more than are necessary for the Subsistence of the *Christian* Settlements.

After having thus provided for the Wants of his dear Converts, there remained no other Work except that of raising a Temple to *Christ*; it being a great Trouble to him, to see the holy Mysteries solemnized in a mean Hut, which had nothing of a Church except the Name. But to execute this Design, he himself was forced to put his Hand to the Work, and teach his *Indians* the Way of raising such an Edifice. Accordingly, he sent for several, some of whom he ordered to fell the Timber, and others he taught to burn the Earth, and make Bricks, whilst others made Mortar. At last, after employing some Months at this Building, he had the Consolation to see it finished.

Some Years after, the Church not being spacious enough to hold the Multitude of Converts, he built another much larger, and in a better Taste. A surprizing Circumstance is, this new Fabrick was raised, like the former, without any of the Tools and Instruments necessary for the building such Edifices; and having no other Architect except himself, to preside over the whole. The *Heathens* flock'd from all Parts to behold this Wonder. They were struck with Admiration at the Sight; and judg'd, from the Majesty of the Temple, of the Greatness of the Deity worshipped in it. Father *Cyprian* performed the Dedication of it with great Solemnity.

These two considerable Colonies being settled, Father *Cyprian* now devoted his whole Attention

to other Nations. He knew, by the Informations given him, that, in advancing farther eastward, a Nation liv'd who were considerable on Account of their Numbers. For this Reason he set out in order to discover it; when travelling six Days without meeting with any human Footsteps, he arriv'd, the seventh, at a Nation call'd the *Cosseremonians*. In order to convert 'em, he employ'd the same Methods he had already found so successful, for settling Habitations among the *Moxos*; and won 'em over, very happily, in so short a Time, that the Missionaries who succeeded these, easily prevail'd upon those *Indians* to leave their Dwelling, and remove to a Place thirty Leagues from the Place in Question, and there establish a considerable Settlement call'd *St. Xavier*.

'Twas not long before the holy Man, who still advanc'd further up the Country, discover'd another Nation. After travelling some Days, he found himself amidst a People call'd the *Cirionians*. The Instant these *Barbarians* perceiv'd the Father, they took up their Arrows, and prepar'd to shoot both at him and at the Converts in his Company; but Father *Cyprian* advanc'd up to 'em with so kind an Aspect, that their Arrows dropt from their Hands. He made some Stay with them; and, by visiting their various Settlements, discover'd another Nation, call'd the *Guarayans*. These People have made themselves formidable to all the other Nations, by their native Fierceness, and the barbarous Custom they have of eating Man's Flesh*. These *Heathens*

* The Opinion, with regard to *Canibals*, Men who feed upon their own Species, is of late exploded (very justly, I am persuaded) by all Travellers of good Sense. Among other Writers who have endeavour'd to set this Matter in a true Light, is Mr. *Atkins*, who says, in the Preface to his *Voyages*, p. xxii, &c. " My Denial of *Canibals*, against the Authority of grave Authors, has proceeded from a Persuasion that the Charge carries " the highest Reproach against human Nature, as well as the " Creator.

thens pursue Men in much the same Manner as we hunt wild Beasts. They take 'em alive, whenever they

“ Creator. My Aim, therefore, has been to shew, in the best
 “ Manner I cou'd, that the Accusation has, on all Occasions,
 “ probably proceeded from Fear in some, to magnify the Mi-
 “ racle of escaping from an inhospitable and strange Country ;
 “ and, in others, from a Design to justify Dispossession ; and to
 “ arm Colonies with Union and Courage against the supposed
 “ Enemies of Mankind. Conquest and Cruelty, by this Means,
 “ are carried on with Pleasure by the common People ; who
 “ are persuaded they are only subduing brutal Nature, and ex-
 “ changing, for their mutual Good, spiritual for temporal Inhe-
 “ ritances. This Reproach of Men devouring others, may have
 “ been fix'd, by designing Persons, to alleviate some base or vil-
 “ laneous Actions of their own, that cou'd not be excused any
 “ otherwise. And on this Occasion I would ask the discerning
 “ Part of our Traders, acquainted with *Guinea*, whether they
 “ do not believe that what we are told concerning the Inhabi-
 “ tants of *Cape St. Mary's*, *Cape Mont*, *Montzerado*, *Drewin*,
 “ and *Callabar*, downright Falsties, and these very impolitic ;
 “ the multiplying of Places, like Plots, in a great Measure de-
 “ stroying the Use of them. . . . At the *Caribbees*, again, it is
 “ full as preposterous ; for on those small Islands, had their
 “ Women bred like Rabbits, they must have been desolated long
 “ before the Arrival of the *Europeans* ; unless we can suppose
 “ that they eat human Flesh only on their Feast-days ; or that
 “ they commenc'd Monsters just upon our Discovery of them....
 “ These Considerations, with the *Europeans* neglecting to charge
 “ the *East-Indians* thus, who have more Power than the simple
 “ *Americans* or *Negroes* to resent such an Indignity and Re-
 “ proach, makes me disbelieve the whole of what I have hi-
 “ therto heard on this Subject ; and so conclude, that the true
 “ *Anthropophagi* are only the various Insects infesting us in dif-
 “ ferent Countries. The pediculous Kind do not live in hot
 “ Countries ; instead of which, they are assaulted with a ra-
 “ venous Fly call'd Muskito ; Legions that live wild in the
 “ Woods, who take every Opportunity of seizing human Flesh,
 “ like so many Lions.” Mr. *Atkins* afterwards takes Occasion,
 p. 122, &c. of his Voyage, to explode this Opinion, with regard
 to *Canibals*, on Captain *Snelgrave's* declaring that the *Dahomes*
 (a People of *Africa*) are Man-eaters ; and that he himself saw
 several Persons butcher'd alive, by way of Sacrifice. Mr. *Atkins*
 observes, (after quoting a pleasant Passage from *Gulliver's Travels*)
 that he looks upon the slaughtering of Men as not over-mar-
 vellous ; but that he quite doubts the Truth of what the
 Captain relates, viz. “ that the Priest had divided the Car-
 “ cases

they have an Opportunity for so doing; and murder 'em one after another whenever they are hungry.

They

“cases thus sacrific'd, (being upwards of 400) among the People in the Night; and that they had boil'd and fed on them as holy Food; the Heads being for the King, the Blood for the Fetish, or Priest; and the Bodies for the common People.” Our Author, among other good Reasons which he gives to invalidate the Opinion with respect to Man-eaters, has the following: “This Man-eating (the Story mention'd in Captain *Snelgrave*) might therefore be probably an Imposition on the Credulity of the Whites; and as some of the Blacks are persuaded, that they are bought by us to fatten and eat, these two Suppositions, in my Opinion, are equally ill-grounded. But theirs, if any, is better; for the next Cruelty to buying of human Flesh, one wou'd conclude to be that of eating it; this Opinion might be the more natural in the Negroes, as they cannot conceive how their Labour can be so much wanted, as they themselves require so little for their own Support.” Mr. *Atkins* proceeds thus: “Some Places on the Coast, which were reported to be inhabited by Men-eaters, are much doubted, if not contradicted, by the latest Accounts. At *Loango* the People are found endu'd with better Manners, and mix'd with *Portuguese*. At Cape *St. Mary's*, the starboard Entrance of the River *Gambia*, the Inhabitants, tho' generally reported to be Men-eaters, were found, by our Boat's Crew, as civiliz'd as any People in the whole Coast, tho' the Smallness of the Number of our People might have made 'em an easy Prey. To this we may add, that all *Negro-land*, by the Observations I cou'd make, are very abstemious of Flesh, in Comparison to us; they have very few tame Creatures (Kids, Sheep, Kine, &c.) among them; their Country is mostly Woods, clear'd away a little at their Cooms, to sow as much *Indian* Corn and Rice as they imagine will serve them; and these, with Bananas, Plantanes, Palm-nuts, Pine-apples; and now and then a little stinking Fish, or a Fowl, is their chief Diet.” Another Reason urg'd by our Author is this: “As Slave-cargoes are a Compound of different Nations, it is more than probable, that they are a Mixture of the Inhabitants of these supposed Men-eating Countries; and therefore, on their rising and murdering a Ship's Company, they wou'd, before now, have shewn us a Precedent, especially such as believ'd the Whites intended to eat them. Farther, Men, in this horrid Practice, wou'd, with the distinguishing Characteristic of Reason about them, be more brutal than any Part of the Creation; no Creatures of the greatest Ferocity prey'ing on their own Species. Lastly; If such a Custom was taken up by these supposed *Canibals*, to intimidate their Neighbours, and facilitate

They have no fix'd Places of Abode, and give this Reason for it, that they are perpetually terrified with the sad Cries of the Souls whose Bodies they devoured. Thus wandring up and down, they spread Terror whithersoever they come.

Father *Cyprian* met with a few of these *Barbarians* in his Way, when the Converts perceiving, by their Language, that they belonged to a Nation who were at Enmity with all others, prepared to kill 'em; and wou'd certainly have perpetrated their Design, had they not been check'd by the Missionary, who represented that altho' these Men really deserv'd to atone, by their Death, for the many Cruelties they exercis'd continually; yet that Revenge did not suit

“ litate Conquests, the Practice wou'd be more public; not in
 “ the Night but in the Day-time, and that openly; Custom,
 “ in any People, familiarizing all Barbarities; and the more so,
 “ when any Interest is propos'd by it.” Mr. *Atkins* observes,
 that whereas it is asserted in Captain *Snelgrave's* Relation, that
 one Mr. More saw human Flesh sold at Dahome's-market; pos-
 sibly (says Mr. *Atkins**) this might be the Flesh of Monks, whose
 Hands and Faces bear an awkward Resemblance to that of the
Moors. He had before said, p. 123, 124; “ I am prejudiced
 “ indeed against the Opinion of *Canibals*; and very much
 “ doubt whether there be any such Men upon the Earth, unless
 “ provok'd by Famine, as has unfortunately happen'd in Voy-
 “ ages. Or possibly, among Savages, single Instances may
 “ have been given, as their Way to express an inveterate Malice
 “ against a particular Enemy, and in *terrorem*, or to co-
 “ ment some very wicked Men, by a Bond of Secrecy: But
 “ that there shou'd be a common Practice of it; that there
 “ shou'd be Nations of Man-eaters, looks to me at present
 “ impossible.” As Mr. *Bayle* has given, in his Dictionary, an
 Article of the *LÆSTRYGONES*, (a People of *Italy*) who were
 said to be *Canibals*, I am surpriz'd that excellent Writer did not en-
 deavour to discountenance such a Belief: On the contrary he says,
 in the Text, “ It is certain the *Læstrygones* have pass'd for Man-
 eaters,” in Proof of which he quotes *Pliny*. . . . As such a Multitude
 of Voyages and Travels are stuff'd with Accounts of *Canibals*;
 and the exploding of Error on all Occasions is of so much Be-
 nefit to Mankind, many of my Readers will not, I am persua-
 ded, think this Note impertinent.

* This Gentleman has been pleas'd to favour me with several cu-
 rious Particulars, in MSS, which I hope to introduce in the succeed-
 ing Volumes.

either the gentle Precepts of the *Christian* Religion, or the Design he had of pacifying and reconciling all the *Heathen* Nations; that those Savages would become less inhuman, in Proportion as they should be enlightned by the Gospel; and that it were much better to win 'em by gentle Methods, and by Benefits, than to exasperate 'em by Punishments. Afterwards, turning to the *Barbarians*, he gave 'em the highest Testimonies of his Affection; whilst they, on the other Hand, conducted him to their Habitations, where he met with the utmost Civilities. He there got acquainted with several other Nations in that Neighbourhood; and, among the rest, with those of the *Tapacures* and *Baures* *.

The Missionary took the Opportunity of this kind Reception he met with from these Savages, to inspire 'em with Horror for their Crimes. They seem'd touch'd with his Arguments, and assur'd him they wou'd comply with all his Instructions: But no sooner was he got out of their Sight, than they forgot all their Promises, and return'd to their former Course of Life.

In another Journey which this Father took into their Country, he saw seven young *Indians* whom they were going to murder, and afterwards eat their Flesh. The holy Man conjur'd 'em, with Tears, to refrain from so barbarous an Action; and they, on the other Hand, promised in the strongest Terms not to put 'em to Death: But he was greatly surpriz'd, at his Return, to see the Ground strew'd with the Bones of four of those unhappy Victims, whom they had already devour'd †.

* Sounded *Boors*, in *English*.

† As this Relation was writ by a *Spanish Jesuit*, we have more Reason to suspect certain Particulars in it, than if the Author had been a *Frenchman*. 'Tis well known that the *French* are infinitely more enlightned than the *Spaniards*.

Struck with the deepest Grief at this sad Spectacle, he took the three who surviv'd and led 'em to his Church of the blessed Trinity, where being first instructed in our Religion they then were baptized. Some Time after these new Converts visited the cruel People in Question, when, employing the several Methods with which their Zeal inspir'd 'em, for the Conversion of this Nation; they prevail'd with 'em, by insensible Degrees, to come and settle among the *Moxos*.

As the *Christian* Religion spread still more, by the Discovery of so many different Nations who embrac'd it; 'twas thought necessary to send for a more considerable Number of Gospel-labourers. The great Distance of *Lima*, and the rest of the *Spanish* Towns, was a vast Obstacle to this Design. The Missionaries had often discoursed together, concerning the Means of facilitating the so much wanted Communication between these idolatrous Countries and the Cities of *Peru*, but despair'd of ever succeeding in it; when the Father resolv'd to engage in an Enterprize the Success of which seem'd impossible.

He had been told, that those who cross the long Range of Mountains to the right of *Peru*, found a narrow Road, which shortned the Journey greatly; and that a Company of *Spaniards*, commanded by Don *Quiroga*, had began to open a Road that Way, a few Years before. This was sufficient to prompt him to go upon the Discovery of this unknown Road. Accordingly he set out for this painful Expedition with a few Converts; taking with him some Provisions to subsist upon in these wide-extended Deserts; and the Instruments necessary for opening a Way thro' these Mountains.

He was expos'd to great Dangers, and labour'd under a Variety of Sufferings, during the three Years that he endeavour'd, but in vain, to find out the wish'd-for Road. He now wou'd wander thro' Places

Places frequented only by wild Beasts; and which were rendred inaccessible, by tufted Forests and craggy Rocks. Another Time he wou'd be travelling on the Summit of high Mountains, benum'd with the extreme Rigour of the Cold; pierc'd thro' with violent Rains; unable almost to stand upon his Legs, occasioned by the Ground being so very miry and slippery; and seeing, at a vast Distance below, Vallies covered with Trees, under which Torrents were heard to flow with an impetuous Noise. Frequently, being quite spent with Fatigue, and having consumed all his Provisions, he wou'd be ready to die thro' Hunger and Misery.

But notwithstanding the many Dangers he had passed thro', he yet made a last Attempt the Year following; and 'twas then Heaven was pleased to crown his Patience, by indulging his Wishes. After going thro' many new Fatigues, all which he supported with the utmost Courage and Resignation, he crossed, at Random, (at a Time when he imagined he was quite lost) a shady Forest, and then came to the Top of a Mountain, whence he at last discovered *Peru*. Immediately he fell prostrate on the Earth, to thank the Almighty; and having ended his Prayer, he sent Advice of his Discovery to the College which lay nearest this Place. You may judge of the Applause this News was receiv'd with, since 'twas only a Fortnight's Journey to the Country of the *Moxos*, by the new Way thro' which Father *Cyprian* had travelled.

I must not omit the rare Example he gave, on this Occasion, of Self-denial and Mortification. He was not far from one of the Houses belonging to our Society; 'twas natural for him to remove to a more benign Climate, there to recover, if possible, his Strength, which the prodigious Fatigues he had gone thro' had enervated. Inclination likewise prompted him to go and visit his old Friends, after

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an Absence of twenty-four Years; especially as his Superiors had not given him any Orders to the contrary: But he judged 'twou'd be more agreeable to God, to sacrifice his Desires to him; for which Reason he immediately returned to his Mission, by the new Road he had made with so much Toil; and thus deprived himself of the Praises so justly due to his successful Enterprize.

Being arrived among his dear Converts, so far from accepting the little Refreshments they had prepar'd for him, and which, after his vast Toils, he wanted so much; he bent his whole Thoughts to the Discovery of the Nation call'd *Tapacures*, whom the *Guarayens* had spoke to him about. These People had formerly liv'd among the *Moxos*, and form'd one Nation with them; but the Disensions which broke out, gave Rise to perpetual Wars; and this at last had forced the *Tapacures* to separate, and go and inhabit another Country, about forty Leagues Distance, towards a long Chain of Mountains running from East northward. Their Manners resemble very much those of the *Heathen Moxos*, (from whom they are descended) except that they are not so brave; and being vastly nimble, they make no great Resistance against such as attack 'em; but have Recourse to their Heels, and by that Means commonly escape.

Father *Cyprian* went among these *Heathens*, and found them so tractable, that, after some Conferences, they promised to receive such Missionaries as might be sent, and go and inhabit any Places which shou'd be allotted them. He had even the Consolation to baptize several of these *Indians*, who were breathing their last. In fine, 'twas by their Means that he got some Knowledge of the Country of the

Amazons *. They all told him, that eastward was a Nation of warlike Women; that these, at certain Seasons of the Year, admitted Men among 'em; that they kill'd all the Males who sprung from this Intercourse; but brought up the Females with the utmost Care; and inur'd 'em early to the Fatigues of War.

But the most important Discovery, and which gave Father *Cyprian* the highest Pleasure, was that of the *Baures*. These People are more civiliz'd than the *Moxos*. They have a great Number of Villages, in which are Streets, and a sort of Squares, where the Soldiers exercise †. Every Village is sur-

* These were said to be antiently a Nation of *Scythian* Women, &c. inhabiting near the Banks of the River *Tanais*, who conquer'd Part of *Asia*; liv'd apart from the Society of Men, and prostituted themselves to Strangers. Though several famous Authors, among the Antients, declare the Reality of this supposed Nation of *Amazons*, yet *Strabo*, *Palephatus*, &c. deny there ever being any such. *John de los Sanctos*, a *Portuguese Dominican* Friar, affirms, in his History of eastern *Ethiopia*, that there is a Kingdom in *Africa*, composed wholly of Women, who kill all the Male Children they bring forth, by the Correspondence they have with the Males of the neighbouring Nations. *Aeneas Silvius* also relates, that there subsisted in *Bohemia*, during seven Years, a Commonwealth of Women like that of the supposed *Amazons*, and that it was founded by the Valour of one *Valasca*, a Woman. No doubt but all these Accounts are so many Fictions; which nevertheless the first *Spanish* Adventurers copied, in their Relations, tho' so improbable. Possibly the Circumstance which occasion'd the old *Spanish* Writers to suppose such a Nation of Females, was, because many *Indian* Women might have mix'd among those Men who came to gaze upon such *Spaniards* as first invaded the Country about the great River of the *Amazons*, in *America*.

The Accounts we are told concerning the *Amazons*, are, no doubt, equally authentic with those related concerning Giants, Monsters, and *Canibals*. I am surpriz'd that Mr. *Bayle*, being so great a Lover of Truth, and having Occasion to speak of the *Amazons*, in the Note (E) of the Article *ACHILLEA*, did not employ some Lines to explode the Belief of such a Nation.

† This exercising of the Soldiers, favours, not a little, of Falsity; unless the Father meant the Places in which their Warriors assembled.

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rounded with a strong Pallifade, which secures it from the Weapons of War employed in that Country: They set up a kind of Traps in the Highways, which stop their Enemies on a sudden. They use, in Battle, a kind of Shield, made of Canes interwoven one with the other, which are Proof against Arrows, and cover'd with Cotton and Feathers of various Colours.

They chuse such Persons as are most renowned for their Valour and Experience, for Captains; and these they obey. Their Women always dress decently. They receive their Guests very kindly; one of their Ceremonies being to spread a large Piece of Cotton upon the Ground, and seat the Person whom they intend to honour, upon it. Their Soil seems also more fruitful than that of the other Countries. There are a great many Hills in this Country; whence it may be conjectur'd, that Corn, Wine, and all the *European* Trees, wou'd flourish there, if the Ground was cultivated.

Father *Cyprian* advanc'd a considerable Way up the Country, and visited a great many Villages, all whose Inhabitants seemed to be of a tractable Disposition, and to approve of the new Law he preached. This Success gave him great Joy, but it was soon damp'd. Two Converts, his Companions, heard a great Noise of Drums, in the Night-time, in a Village he had not yet visited. Now seized with a Panic, they besought the Missionary to fly with all possible Speed, before it was too late; assuring him, they were so well acquainted with the Customs of the Country, and the Levity and Inconstancy of the People, that they were certain this Sound of Drums, and the tumultuous Motion of the *Indians*, who were arm'd, might prove fatal to them.

Father *Cyprian* was now sensible, that he had abandoned himself to the Mercy of a People who were Enemies to the holy Law he preached; and not doubting but they designed to murder him, he offered up his Life in Sacrifice to the Lord, to save these *Barbarians*. Scarce was he gone a few Paces, in Compliance with the Weakness of his Converts, but he met with a Troop of *Baures*, armed with Hatchets, Bows and Arrows. They threatned him before they came up; called him a thousand Names; and shot a vast Number of Arrows, which, on Account of the great Distance, did not answer their wicked Design. But they soon advanced forward with greater Speed, and wounded the Father in the Arm and Thigh. The new Converts being terrified, fled out of the Reach of the Arrows; when the *Baures* coming up to the holy Man, fell upon him with Fury; during which he invoked the sacred Names of *Jesus* and *Mary*, and offered up his Blood for the Conversion of those who shed it with so much Barbarity. In fine, one of these *Barbarians* forcing away the Cross he held in his Hand, struck him a violent Blow on the Head with an Ax, which killed him.

Thus died Father *Cyprian Baraze*, the 16th of September 1702; in the sixty-first Year of his Age; of which he had spent twenty-seven Years, two Months, and a Half, in converting the *Moxos*.

Father

Father STEPHEN LE GAC, to Father CHARLES
POREE *.

Chinnaballabaram, 10 January, 1703.

Reverend Father,

YOU are not ignorant that our Fathers have been settled some Years in the Kingdom of *Carnata*, and that we founded a Mission there, after the Model of that which the *Portugueze* Jesuits settled in *Madura*. Our first Success is much the same with theirs: We have as many Difficulties to struggle with, and perhaps greater; we having sustained one of the severest Attacks that this Infant Mission has yet met with. The *Dasseris*, who profess a particular Reverence for *Wistnou*, had long fruitlessly endeavoured, by private Methods, to stop the Progress of the Gospel: But finding their secret Conspiracies were to no Purpose, they at last resolved to throw off the Mask; they relying on their Numbers, and being persuaded that the Prince would indulge all their Requests.

'Twas on the Day of Circumcision, when the *Christians* were coming out of the Church, that our Court was, on a sudden, crouded with People. A great Number of *Dasseris* were assembled in it, with some Soldiers of the Palace, and many Persons of every Caste, whom Curiosity had drawn thither. The chief Persons among them desired to speak with the Missionary, upon which Father *de la Fontaine* appeared instantly with the Air of Affability

* This Jesuit lived in the College of *Lewis XIV.* in *Paris*, and died not long since. His *Latin* Orations are greatly esteem'd, particularly one concerning the *Stage*, a Version of which I published some Years ago.

which is so natural to him; when turning the Subject to the Majesty of the Almighty, he discoursed some Time on the great Necessity there was, that Men should know and serve him. The unprejudiced Part of his Auditors seemed very well satisfied with this Discourse, and applauded it; but those sent from the Priests of *Wistnou*, spoke aloud; threatening to revenge, very soon, and that in the most signal Manner, the Deities of their Country, whom we, by our Discourses, had brought into Contempt. The Missionary answered mildly, that he taught the Truth to all Men; and that such only as should embrace it, could justly entertain any Hopes of one Day enjoying that Glory, to which all Men might aspire.

The Assembly then broke up. Rage was painted on most of their Faces; and they threatn'd to drive us out of the Country, and ruin our Churches. This Resolution had been taken by the *Heathen* Priests at *Chillacatta*, a little Town about three Leagues from this Place. They were exasperated on Account of the Desertion of their most zealous Disciples, of whom great Numbers were already baptized. Their Revenues decreased in Proportion as the Worshippers of *Wistnou* drew off from them; and this Circumstance, more than their Zeal for the false Deities, animated them against our holy-Religion.

Next Morning, being the second of *January*, Word was brought, that the *Dasseris* flock'd to the open Square of the City. The menacing Cries of those Mutineers, with the Noise of their Drums and Trumpets, which were heard on every Side, obliged the Prince to dispatch two *Bramins*, to give us Notice of this Commotion; and to order us to depart the City as soon as we could, for that otherwise it would be impossible for him to quiet the Populace, who rose only upon our Account. Father *de la Fon-*

Fontaine replied, that he respected all Orders (of what Kind soever) sent by the Prince; but that he was persuaded he would be so equitable as to do him Justice on that Occasion.

That very Instant the *Dasseris*, followed by a numberless Multitude of People, came and besieged our Church. As the Court, and a large open Square opposite to it, were not spacious enough to hold the Multitude, great Numbers climbed up the Walls and the neighbouring Houses to see the Event. The *Dasseris*, with Arms in their Hands, cried aloud, that if we did not leave the Country they would seize us; and to these the Populous joined, who vented a Million of injurious Expressions. In a Word, our Ruin was threatned on all Sides; and not a Man was moved to Compassion, or offered to say a Word in our Favour. We should certainly have fallen a Sacrifice to the Fury of the *Dasseris*, had not the Prince's Father-in-law, who is the Governor, and the second Person in the Kingdom, sent Soldiers to oppose these Mutineers and quiet the Tumult, which however did not end till Night, when they withdrew in a Body to the Fortrefs, and there, in order to intimidate the Prince, presented themselves before the chief Officers Sword in Hand, threatning to kill themselves if we were not drove immediately out of the City. The Populace were in such a Fury, that, to prevent the Commotion from increasing, Guards were poited at the Gates of the City, and those of the Fortrefs *.

I admired, on this Occasion, the particular Protection of Heaven with regard to us: For tho' the Tumult was general; tho' the King's Father-in-law was a *Dasseris*; and the Monarch himself a superstitious Worshipper of the false Deities; yet the Or-

* What Troubles did the Arrival of the Jesuits, in this Country occasion, by the Confession of the Father himself!

ders were issued out, and so much Care was taken of us, that one would have concluded we had some powerful Intercessor in this Court.

Not that the People had changed their Resolution, as to the driving us out of the Town; the King having sent several Messages, advising us to leave it, at least 'till the Sedition was quieted; it not being possible for him to quell a tumultuous Populace, who vowed our Destruction. We thanked the Monarch for the Regard he was pleas'd to shew us; but did not think proper to comply with his Advice; since our Departure would have proved the Ruin of that Infant *Christian* Colony; and we should for ever have lost the Hopes of advancing Northward, as we intended. Farther, had we once abandoned our Church, we should never have been permitted to return to it; and this would have been made a Pretence to dispossess us likewise of that in *Devandapalla*.

For these Reasons, and a great many others, we were determin'd to suffer the worst, rather than follow the Counsel given us. We therefore told the Persons whom the Prince had sent, that the God we adored would find Means to protect us against those who are Enemies to his Worship, if he thought it concerned his Glory; but that, in case he would permit us to fall Victims to the Animosity of our Prosecutors, we were ready to shed our Blood in Defence of his Cause; in fine, that we resolv'd to lose our Lives rather than desert our Church.

In the mean Time the Tumult continued, so that we expected, every Instant, either to be deliver'd up to the *Dafferis*, or to be drove shamefully and forcibly out of the City. But Heaven was pleas'd to defend us in the most visible manner, by prompting some Persons to appear in our Be-

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half. The Instant it was known, in the Town, that the *Dassers* were assembling anew, a great Number of the chief Merchants, Captains, and other considerable Persons came to our Church. They at first had been drawn only by Curiosity, but were afterwards so well pleased with the Conversation which they had with Father *de la Fontaine*, that at their going away they promised, among other obliging Things, to speak in our Favour.

From that Instant so great a Change was wrought, in our Behalf, in the Minds of the People, that the Cause of it can be ascribed to nothing but Divine Providence. They were moved to Compassion for us, and molested us no more; but then our Enemies turned their Rage against our Converts, a Circumstance which gave us inexpressible Sorrow.

The *Heathen* Priests published an Order throughout the whole Town, commanding all Persons not to suffer those who came to Church, to get any Fire or draw Water; by which Order the *Christians* were expelled their several Castles, and not permitted to have any Correspondence with their Relations; nor with those who exercise such Professions as are most necessary for Life. In fine, by this Sort of Excommunication they were declared infamous, and obliged to leave the City. Nothing could affect us more strongly than this News, as it must necessarily be of fatal Consequence to our holy Religion.

The Priests of *Wistnou* sent, during this Interval, their Disciples to every House, in order to terrify the *Christians*. Several have already been drove from the Houses of their Parents, and continue unmoved in the Faith. Join with us in imploring Heaven, to inspire them all with the Strength and
Courage

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Courage requisite for Perseverance, the Storm not being yet blown over.

I am, &c.

STEPHEN LE GAC.

Father GABRIEL MAREST, to Father DE LAMBERVILLE, Procurator of the Missions of CANADA.

Reverend Father,

YOUR Request for some Particulars with regard to *Hudson's Bay*, comes a little of the latest. I was much better able to gratify your Curiosity in this Particular, at my coming to *France*, after being freed from my Imprisonment in *Plymouth*. The only Thing in my Power now, is to send you an Extract of the little Journal I then drew up, a Copy of which I preserved. It begins with our setting out from *Quebec*, and ends with the Return of the two Ships which carried us to that Bay. Permit me nevertheless to inform you first of what I was told at *Quebec*, concerning the two Jesuits who perform'd the same Voyage before me, and the first Discovery of *Hudson's Bay*.

'Tis now above two Centuries, since the Navigators of various Nations attempted to find out a new Course to *China* and *Japan* northward, but without Success; Providence having raised an insurmountable Obstacle to this Design, viz. the Mountains of Ice lying in those Seas. In this View the famous *Hudson*, in 1611, proceeded above five hundred Leagues farther than any Mariner had done before, up the large Bay which now goes by his Name, and winter'd there. He intended to have gone forward,
the

the Spring following; but Provisions beginning to fail, and his Crew being weakned by Sickness, he was forced to return to *England*. However, he made a second Attempt two Years after; and, in 1614, advanced to the 82d Degree of North Latitude. But he was so often exposed to Dangers, and found it so difficult to get out of these Seas, that no Person has since dared to advance so far northward*.

However,

* There are some Inaccuracies and Mistakes in this Relation, which (I believe) shou'd be as follows: *Sebastian Cabot* first discover'd the eastern Shores of this Country, as early as 1498; and they were afterwards visited by *Davis*, and others. The next that set out, in order to discover a shorter Passage to *China*, was Captain *Hudson*: He went first in 1607, next in 1608, afterwards in 1609. Lastly, he was fitted out again, in 1610, by *Sir Thomas Smith*, *Sir Dudley Digges*, &c. with Orders to discover a Passage thro' *Davis's* Streights, to the *South-Sea*. In this fourth Voyage, coming into a spacious Sea, (*Hudson's Bay*) upon which he sail'd an hundred Leagues southward, he was firmly persuaded that he had found the Passage into the *South-Sea*; but afterwards perceiving, by the Shallowness of the Water, that he was got only into a Bay, he was exceedingly surpriz'd to find himself under a Necessity of wintering there, as it would be impossible for him to return thro' the Streights, till the following Summer, on Account of the Ice. He then brought his Ship to an Anchor in a small Creek, where being afterwards in great Want of Provisions, he found a vast Quantity of wild Fowl during the Winter, and Fish during the Spring. At his Leisure he himself roved about in his Sloop, in Hopes of still meeting with the wish'd-for Passage; during which, his Men did not only neglect to catch and salt up Fish for victualling the Ship; but, joining in a Conspiracy, they run away with the Ship, after forcing him, and eight Officers more, into a Boat, with few Provision; since which they were never heard of. The Conspirators then sail'd to *Digges's* Island, where they stor'd themselves with wild Fowl; four or five of the Ring-leaders being cut to Pieces there by the Natives. The Ship was brought Home, in September 1611, by a Servant of *Sir Dudley Digges*, all the Crew being vastly weak and feeble. In 1612, *Sir Th. Button* made some Discoveries this Way. In 1631, Captain *James* winter'd in these Parts. But in 1667, Captain *Gillam* enter'd the Bay, and sail'd to a River which he call'd after the Name of *Prince Rupert*. In 1670, *Charles II.* granted a Patent for peopling this Country, *Prince Rupert* being the chief Proprietor of it. Since this

However, the *English* Merchants, desirous of profiting by the Discoveries of their Countrymen, afterwards built a Settlement at *Hudson's Bay*; and began to trade there in Furs, with several northern *Indians*, who, during the long Summer, come in their Canoes on the Rivers which empty themselves into this Bay. At first, the *English* built only some Houses to pass the Winter in, and wait for the Savages; on which Occasion they laboured under a Variety of Sufferings, and many of 'em died of the Scurvy. However, as the Furs which the Savages bring to this Bay are exceedingly beautiful, and the Profits very large, the *English* were not disheartened at the Unwholesomeness of the Air, or the Severity of the Climate. The *French* in *Canada* were also desirous of making a Settlement there; asserting, that as several of the Lands in that Neighbourhood were on the same Continent with *Canada*, they had a Right to trade in these Parts, as far as the 51st Degree of North Latitude, and even further.

There soon broke out a Misunderstanding between the two Nations, each building Forts to secure themselves from the Attacks of the other. The many Diseases, and the continual Dangers to which a Ship's Company are exposed in this hazardous Voyage, made the *French* unwilling to undertake it without a Chaplain, in which Quality Father *Dalmas*, a Native of *Tours*, went to *Hudson's Bay*. Being arrived there, he offered to stay in the Fort, in order to preach, &c. to such of the *French* as shou'd be left in Garrison there; and to have an Opportunity of learning the Language of the Savages, who bring their Furs and Skins to

this Time the Company have carried on an advantageous Trade to it. The first Governor sent hither, was *Charles Batly*, Esq; in 1670; he building a Fort, and settling Factors there. The *French* have often disturb'd us in these Settlements; which, however, were all restor'd, by the Treaty of *Utrecht*.

this

this Place in Summer-time ; he intending afterwards to go and preach the Gospel among them. The Ship which was to bring our People Provisions the following Year, being drove back perpetually by contrary Winds, most of those who had stay'd in the Fort, perish'd either by Hunger or Sickness, and were reduced only to eight Persons. Five of them going to hunt upon the Snow, in the Woods, left only Father *Dalmas*, the Surgeon, and a Smith, in the Fort.

Returning four or five Days after, they were greatly surprized not to find either the Father or the Surgeon ; and thereupon asked the Smith what was become of them. The Confusion which appeared in his Countenance, his incoherent Answers, and some Traces of Blood they perceived upon the Snow ; all these Circumstances made 'em resolve to seize the Wretch, and clap him in Irons. Being thus taken, and stung with Remorse, he confessed, that having long entertained a secret Enmity against the Surgeon, he had assassinated him one Morning ; when, carrying his Body to the River, he made a Hole in the Ice, and threw it in ; that returning afterwards to the Fort, he saw the Father in the Chapel, going to celebrate Mass. The Wretch begged to speak to him, but the Father desired that he wou'd stay till the Service was ended, which he solemnized as usual, the Smith assisting at it.

Mass being ended, he revealed the horrid Scene to him ; confessing, that he was in Despair, and afraid that his Companions, at their Return, wou'd kill him. " This ought not to be your greatest Concern, (replied the Father :) We are so few " in Number, and you are of so much Service to " us, that you may depend upon not being put to " Death. Shou'd they entertain any such Design, " be assured that I'll oppose it to the utmost of " my Power. But I conjure you to acknowledge " your

“ your horrid Crime to the Almighty ; to implore,
 “ his Pardon, and repent of it. Do you appease
 “ the Wrath of God, and I’ll take upon me to
 “ pacify the Anger of Men.”

The Father added, that if he thought proper, he wou’d go and seek for their Companions who were hunting ; wou’d use his utmost Endeavours to pacify ’em ; and make ’em promise not to hurt him at their Return. The Smith liked the Offer, seemed easy, and thereupon the Father set out ; but scarce was he gone an hundred Yards, when the Wretch being again seized with Remorse, was struck with the deepest Melancholy ; he imagining that the Father imposed upon him ; and that the only Motive of his leaving him, was, to go and seek for their Companions in order to set them against him.

In this Resolution, he snatched up his Ax and Gun in order to run after the Father ; when spying him by the River’s Side, he called aloud, desiring him to stop, which the Missionary did. The Moment he came up, he told him that he was a perfidious Creature, and intended only to betray him ; and then struck him a furious Blow with his Gun, which wounded him grievously. The Father, to escape from the mad Wretch, jump’d on a great Piece of Ice that lay floating on the Water ; but the Smith flew after him ; and striking him two Blows on the Head with his Ax, felled him to the Ground ; when, throwing his Body under the Piece of Ice to which the Father had fled, he returned to the Fort, whither the other five came soon after, Such was the Confession this sad Wretch made, at the Time of his being in Irons.

The rest resolved to confine him till the Arrival of the first Ships, on which they intended to put him aboard : But the *English* attacked the Fort before any Succour cou’d come. The Persons who guarded it, had taken Care to keep all their Cannon
 and

and small Arms loaded; and thereby had an Opportunity of making a furious Discharge on the Enemy, as they were approaching. This great Fire, which killed and wounded several of the *English*, made 'em conclude that there were still a considerable Number of Men in the Fort; whereupon, they went back, but with a firm Resolution to return soon after with a greater Force. They came accordingly, and were preparing to besiege the Place in Form; when the five *Frenchmen* who defended it, finding 'twou'd be impossible to make any further Resistance, fled in the Night thro' a Port-hole, and took to the Woods, leaving the Smith alone, and in Irons. What the *English* did with him, or what he told 'em, we know not; but as to the five Persons who left the Fort, three died by the Way, and two only, after undergoing a Variety of Fatigues, arrived at *Mont-real*; and to 'em we owe all the abovementioned Particulars.

Notwithstanding the Accident which happened to Father *Dalmas*, yet Father *Sylvie* returned, some Time after, to *Hudson's Bay*, in order to reside there in Quality of Chaplain also; but, at the same Time, with a Design to procure an Opportunity of preaching the Gospel to such Savages as live farthest northward, they having never had any Instructions. But the Father was so indisposed there, that he was obliged to return to *Quebec*, where he has not yet been able to recover from the Sicknefs he catch'd at *Hudson's Bay*. The same Employment was allotted me upon my Arrival in *Canada*; and I will be so ingenuous as to own, that it was against my Inclination; my Design, when I left *France*, being to devote myself, as soon as possible, to the Service of the Savages; but I saw my Expectations defeated, in some measure, in that Particular.

The late Mr. *d'Iberville*, one of the bravest Commanders we ever had in *New-France*, received Or-

ders to seize upon some Posts possessed by the *English* in *Hudson's Bay*. For this Purpose, two Men of War had been fitted out; the *Poli*, which Mr. *d'Ber ville* was to command; and the *Salamander*, commanded by Mr. *de Serigni*. The former having desired the Father-superior to furnish him with a Missionary, to serve as Chaplain to both Ships, the Superior made Choice of me, probably, because as I was but lately arrived, and not yet acquainted with any of the savage Languages, I consequently was less wanted in *Canada*.

We went aboard on the 10th of *August* 1694, and cast Anchor, about Midnight, off Cape *Tourmente* *, which we doubled on the 11th, about seven in the Morning. We advanced very little forward in our Course the remaining Part of that Day, nor the three succeeding ones, the Wind being contrary. I took this Opportunity to engage a considerable Part of the Ship's Company to solemnize, in a due Manner, the Feast of the Virgin *Mary*. The 14th I distributed, in the *Poli*, the Images of the blessed Virgin, which had been given me at *Quebec*, by Madame *de Champigni*, Lady to the Intendant of *Canada*; spent the whole Evening and next Morning, in hearing Confessions; several offering up their Devotions on the Day of the Festival. As I was ending Mass, the Wind chopped about, and immediately we hoisted Sail. There being a perfect Calm the 20th, I went from on Board the *Poli* to the *Salamander*, to visit Mr. *de Serigni*, and to say Mass on Board his Ship, at which his whole Ship's Company were overjoy'd, and several of them took this Opportunity of receiving the Sacraments.

* This Cape is but eight Leagues from *Quebec*. 'Tis call'd Cape *Tourmente*, or *Storm*; because, if the Wind blows but ever so little, the Billows are in as great an Agitation as in the high Seas.

The 21st we passed beyond *Belle-Isle*. This Island, which appears of an orbicular Form, is in the Latitude of 52 Degrees; 220 Leagues from *Quebec*, in the Middle of a Streight formed by the Island of *Newfoundland*, and the Continent of *Labrador*. We then began to spy those huge Mountains of Ice which float up and down the Sea; and saw, I believe, twenty of them. They appeared, at a Distance, like Mountains of Chrystal; and some like Rocks bristling with Points.

The 23th in the Morning was exceedingly calm; but, in the Afternoon, there sprung up a strong, contrary Wind, which continued the 24th and 25th; and, during the two succeeding Days, was a perfect Calm, which did us as much Prejudice as the contrary Winds. The Season was now advanced, and we were sailing to a Country whose Winter comes on before the Autumn: We were then but in 56 Degrees of North Latitude; and had still a long Course to steer, thro' a Sea that was very dangerous, on Account of the large Mountains of Ice, usually found in it; through which we should be obliged to make our Way, to the 63d Degree of Latitude.

On the 28th, about Eight in the Evening, there sprung up a little Kind of Trade-wind, which blowing right forward, carried us a considerable Way during the two or three Days that it lasted. The 31st the Wind changed a little, but favourably for us; tho' it brought on a thick Fog, which prevented our seeing the Coasts; these, as we imagined, not being far from us, as indeed they were not.

About Noon, the Sky cleared up, when we plainly discovered the Coast, lined with a great Number of Rocks, called Sugar-loaves, they being in that Shape, and were still quite covered with Snow. In

the Evening we came in Sight of the Streights, thro' which is the Course to *Hudson's Bay*.

These Streights, call'd the *Canal* or *Northern Streights* *, are exceedingly difficult to pass, on Account of the great Pieces of Ice which are coming continually from the cold Countries; and afterwards discharge themselves in the Ocean, thro' this Canal. The Lands of these Streights run commonly West North-west, and East South-east. At the Beginning and End of the Streights are Islands lying to the South. The Islands found at the Mouth of the Streights, towards *Europe*, are called *Button's Islands*, situated in 60 Degrees, some Minutes, of Northern Latitude: And those at the other End of the same Streights are called *Digges's Islands*, lying in and about 63 Degrees of Latitude. There likewise are a great many more, on the Sides, and in the Middle of the Streights, which are 135 Leagues in Length. The narrowest Part of it is about seven or eight Leagues over, but 'tis usually wider. We every now and then meet there with large Bays, particularly after passing *Button Islands*. There is one more spacious than the rest, thro' which, ('tis said) is a Passage to the Bottom of *Hudson's Bay*; but this is very uncertain.

Ships sometimes employ a very long Time in passing these Streights, but we got through them very happily in four Days. We entered them the 1st of *September*, at four in the Morning; and left them the 5th, the Wind not being very favourable, and blowing much stronger the 6th. The 7th, the Weather grew calmer; and gave above fifty Persons the Opportunity of offering up their Devotions next Day, being the Festival of the Nativity of the blessed Virgin.

The Calm continued the 8th, 9th, and 10th, which made our whole Ship's Company very uneasy.

* These must be *Hudson's Streights*,

I exhorted our *Canadians* to implore the Protection of St. *Anne*, who is considered as the Patroness of the Country, and whom the *Canadians* honour very devoutly. My Proposal was accepted with Joy; and we engaged ourselves to offer up daily, Morning and Evening, public Prayers in Honour of the Saint. That very Evening a favourable Gale of Wind sprung up.

The 12th we discovered the North Point *, but below the Place we were bound to. The Wind continuing still contrary, we ply'd to Windward, but to no Purpose during some Days, and were obliged to cast Anchor. In the mean Time we began to suffer greatly, the Cold increasing, and we wanting Water. In this Extremity, our *Canadians* proposed my making a Vow to St. *Anne*; and a Promise to consecrate to her Part of the first Profits they should make in the Country. I approved of their Design, after consulting Mr. d' *Iberville* about it. At the same Time I exhorted them to labour at their Sanctification, since it is by Purity of Morals, that Men render their Prayers agreeable to God. Most complied with my Advice, and received the Sacraments. On the Morrow, the Sailors desired to follow the Example of the *Canadians*, and offer up the like Vow; on which Occasion they were headed by Mr. d' *Iberville* and the rest of the Officers. The following Night, (that between the 21st and 22d,) Heaven was pleas'd to favour us with a propitious Gale.

The 24th, about Six in the Evening, we entered the River *Bourbon*, which gave the highest Satisfaction to the whole Ship's Company. This was on *Friday*, when we sang the Hymn *Vexilla Regis*; and particularly the *O crux ave*, which was repeated

* 'Tis, in *French*, *la Terre du Nord*, which, from the Course of this Journal, I take to be the North Point.

several Times in Honour of our Saviour's adorable Cross, in a Country where it is unknown to the *Barbarians*; and has been so often profaned by the Hereticks *, who have contemptuously thrown down all the Crosses which the *French* had formerly set up there.

The River which the *French* call *Bourbon* †, is called *Pornetton* by the *English*, whence several *Frenchmen* call the Country thereabouts, the Land of *Pornetton*. This is a spacious, wide River, and runs very far up the Countries: But as there are many Cataracts in it, 'tis not so commodious for trading with the Savages, for which Reason the *English* did not build their Fort on its Banks.

To the South-east of the River of *Bourbon*, and in the same Creek, another River likewise empties itself, which the *French*, who first discovered it, call the River of *Santa Theresa*, this being the Name of the Person's Wife who first found it.

These two Rivers are separated from one another only by a long Neck of Land, lying very low, which occasions very great Shallows in both. Their Mouths lie in about 57 Degrees, odd Minutes. Both run towards the same Points of the Compass; and their Channels, for a very considerable Space, are but a League or two one from the other. The Shallows with which these two Rivers abound, make them dangerous to Ships of a large Burthen. As there are not quite so many in that of *Bourbon*, 'twas resolv'd that the *Poli* should winter in this River; and the *Salamander* in that of *Santa Theresa*, on the Banks of which the *English* have built their Fort, on the Neck of Land that separates the two Rivers.

We arriv'd the 24th of *September*, as was before observ'd, in the River of *Bourbon*, about Six in the

* Here the Father has a Fling at the Protestants, our Countrymen.

† I have look'd, in all our Maps, for *Pornetton*, but to no Purpose. In Mr. *Popple's* large Map of the *British Empire in America*, I found the River of *Bourbon*, which he calls *Bourbon St. Anne*.

Even-

Evening. That very Night several of our Crew were set ashore, in Hopes of taking some of the *English* by Surprise. 'Twas with great Difficulty they landed, on Account of the Flatts; and they were obliged to plunge into the Water, which was exceedingly troublesome, the Banks of the River being already frozen. An *Iroquois* Savage, whom I had been desired to baptize at my leaving *Quebec*, was among the Men sent ashore: Seeing the Danger to which he must necessarily be exposed, I did not think proper to delay his Baptism any longer, which I had suspended till now, in order that he might be the more completely taught. One of our *Canadians*, who is well skilled in the *Iroquois* Language, was of great Service to me in instructing him. The Men whom we sent on Shore, did not find an Opportunity to take any of the *English* by Surprise, they having spied us the Moment of our Arrival, and thereupon had all withdrawn immediately into their Fort; however, the 25th, they brought us two Savages, taken by them near the last mentioned Place.

The same Day Mr. d' *Iberville* went to take the Soundings of the River; and seek out a Place where our Ship might lie securely during the Winter, and found one quite fit for that Purpose. After visiting the Persons whom he had sent on Shore, and given them Orders, he appointed Mr. de *Serrigni* to go with the *Poli* to the Place he had chosen; and he himself went, the 27th, on Board the *Salamander*, whither I followed him.

The Evening of the same Day, we arrived at the Mouth of the River of *Santa Theresa*, on which Occasion we put ourselves under the Protection of that great Saint. About Midnight, Mr. d' *Iberville* set out, in order to take the Soundings of that River. The 28th we advanced, by Means of the Tide, a League and a half up that River; the

Wind being contrary. The rest of the Day was spent in taking the Soundings on every Side. The 29th we advanced about a League, when Mr. *d' Iberville* landed, in order to go and mark out his Camp, and a Place fit for mooring his Ship; and found a very convenient one, half a League above the Fort. A great Neck of Land, lying pretty high, which projects into the River, forms a Kind of Bay there, where the Ship might lie quite secure from the descending Ice, which is very dangerous in Spring. Such of the Crew as had gone ashore, were ordered to encamp in that Place. There were not above twenty of them: But the Savages of the Country having told the *English* that there were forty or fifty, the latter did not dare, for that Reason, to stir once out of the Fort.

The 30th we found it impossible to advance in our Course. The 1st of *October* 'twas the same, the Wind continuing still contrary; we being aground every Time the Tide was out, and finding it impossible to ply to Windward. In the mean Time the Wind, the Cold, and the Ice increased daily. We saw ourselves within a League of the Place where we intended to land, and yet were in Danger of not getting to it. Our Ship's Company began now to be under great Apprehensions on that Account; but I exhorted them to rely on the Protection of Heaven, which had not once failed us during the whole Voyage. The Ship's Company of the *Salamander* offered up the like Vow with the *Poli*; and, from that very Instant the Weather changed, and grew exceedingly fine.

About Eight in the Evening, we weighed Anchor, it being a very bright Moon-shine; and, by the Help of the Tide, our Pinnace, with sixteen Oars, towed the Ship; and brought her within Musket-shot of the Place we intended to make; but we could

could not land, because the Tide was out. As we passed by the Fort, the *Englisch* discharged three or four Vollies of Cannon, the Balls of which did not reach us. Our *Canadans* answered only by *Sassa Kooeez* *; the Name which the Savages give to the Acclamations of Joy made by them in War.

On the 2d our Ship was in imminent Danger of being lost, as we were going to hoist Sail, in Hopes of soon reaching the Port we were got so near; a great Whirlwind of Snow hid the Land from us; and a strong North-west Wind threw us on Shallows, where we run a-ground tho' the Tide was high. This was a dismal Night to us. About Ten at Night, the Ice, being dragged along by the Currents and the Wind, began to dash against our Ship, in so violent a Manner, that the Noise might be heard at a League's Distance; and it continued four or five Hours. The Ice beat so furiously against the Ship, that it pierced the Timber of her; and carried off, in some Places, Pieces three or four Inches thick. Mr. *d' Iberville*, to lighten the Ship, ordered twelve Pieces of Cannon, and several other Things which could not be lost nor spoiled in the Water, to be thrown upon the Flatts; and afterwards covered these Cannon with Sand, to prevent their being carried away, in Spring, at the coming down of the Ice.

On the 3d, the Wind being not so high, Mr. *d' Iberville* was resolved to unload his Ship, which was still in Danger of being lost. We could not employ our Pinnace for that Purpose; it being impossible to carry her thro' the Mountains of Ice, which still descended in vast Quantities: But we used the Canoos made of the Barks of Trees, brought by us from *Quebec*; and these our *Canadans* conveyed thro' the Ice with surprizing Agility.

I had been indisposed some Days, and even afflicted with a Fever, when Mr. *d' Iberville* was urgent

* Written, in *French*, *Sassa Kooés*

with me to go ashore; but I cou'd not prevail with myself to quit the Ship, as she was in so much Danger, and at a Time that the whole Crew were under such Apprehensions. However, I was forced to go to Land, upon hearing a sad Piece of News.

Mr. *de Châteauguai*, an Officer of nineteen, and Mr. *d'Iberville's* Brother, had gone towards the *English* Fort, where he discharged his Piece, to amuse 'em, and prevent their knowing the Perplexity we were under: But advancing too far, he was shot quite thro' the Body with a Musket-ball; when, being desirous that I shou'd hear his Confession, I flew to him that Instant. At first, we judged the Wound not mortal; but we soon found our Mistake, he dying next Day.

A little before, we had received Advice from the *Poli*, by which it appear'd that this Ship was in no less Danger than ours. She had been opposed by the Winds, the Ice, and the Flatts; and one Time that she run aground, a large Piece of Wood was forced out of her Keel: On which Occasion, four Pumps were not sufficient to clear her of the Water. Several Barrels of Powder had been wetted, as she was unloading; and she was not yet come to her wintering Place, nor was there much Hopes of her being able to reach it.

But all this bad News cou'd not depress Mr. *d'Iberville's* Courage. However, he was exceedingly moved at his Brother's Death, he having always loved him with the utmost Tenderness. He made a Sacrifice of him to God, in whom he resolved to put his whole Confidence. Being persuaded that shou'd the least Marks of Uneasiness appear in his Countenance, this wou'd fill the whole Ship's Company with the most dismal Apprehensions; he, for that Reason, discovered the greatest Resolution; he obliging all the Men to exert themselves;

selfes; during which, he himself would be vastly active, and give out Orders with his usual Presence of Mind. Heaven was pleased to administer Consolation to him that very Day; the same Tide bringing both Ships out of Danger, and carrying them to their intended Stations.

The 5th, I baptized a Savage's two Children who had been long sick; and, as I imagined, were in Danger of dying. I was urgent to baptize 'em, as the Savages intended to leave us next Day, in order to go and spend the Winter in their Woods, at a great Distance from us. However, before I baptized 'em, I obliged their Father to promise to bring 'em me next Spring, in order for their being instructed, in case they recovered. They both had the same Father, but different Mothers, Polygamy being allowed in this Country. One of them died, and the Father brought me the other the Spring following; we afterwards were employed in building Huts for us to live in; in unloading the Ship, and in making the necessary Preparations for the Siege.

On the 9th, I set out, in order to go on board the *Poli*, where Mr. *de Tilly*, a Lieutenant, had been dangerously ill some Days. This was the first Journey I undertook in *America*, thro' the Woods. The Lands which we were obliged to travel over, are very marshy, so that we were forced to go a considerable Way about, to avoid the Fens. The Water began to freeze, but the Ice was not yet strong enough to bear, we often falling up to the Knees in Water. Thus we travelled five Leagues on the Snow, and thro' Woods, if I may be allowed that Expression, there being no Timber-Trees in the Country; and only a kind of Brambles and Briars, which in many Places are pretty thick;

thick; and intermixed, in others, with many open *Savannahs*.

Being arrived upon the Banks of the River *Bourbon*, we were very much perplexed. The Ship was on the other Side of the River, which, in that Place, was a League and a Half broad, vastly rapid, and at that Time clogged with huge Pieces of Ice. My Companions thought it wou'd not be possible to cross it, and therefore seemed resolved not to make the Attempt; however, soon after the River was quite free from the Ice, this being dragged along by the ebbing Tide. We embark'd immediately, after having carried our Canoo over the Ice, with which the River was lin'd. We set out at Sun-set, and arriv'd very happily on board the Ship in the Beginning of the Night.

We found the Ship in a safe and commodious Station, and the Crew began to recover their Strength and Spirits after their violent Fatigues. I went and visited the sick Lieutenant, to whom I administer'd all possible spiritual Consolation; and hearing his Confession next Day, gave him the holy *Viaticum*†. I passed the Afternoon in visiting our *Canadians* and Seamen, who had built themselves Huts upon the Shore. I was told, at my Return, that the River was navigable; whereupon I embarked immediately, I having promised to return the Moment I cou'd, as the Fort was to be attack'd. 'Twas very late before we got to the other Shore, and we there built a Hut, to spend the Night in. We threw it up in a very careless Manner, because the Sky was vastly clear; however, we had Cause to repent of our Negligence, we being exposed, during three Hours, to a great Snow that fell.

† The Sacrament administer'd to dying Persons, is so call'd, in a figurative Sense.

The 11th, we arrived at our Camp, where the several Preparations for the Siege were greatly advanced. A spacious Road had been made through the Wood, for carrying the Cannon, the Mortar-pieces, and Bombs. The 12th, the Mortar-pieces were set up. The 13th, our People being ready for firing, first sent a Summons to the Enemy to surrender; very good Conditions being offer'd them, in case they wou'd submit immediately. They desired to defer giving in their Answer till Eight a Clock next Morning; intreating us also not to annoy their Fort that Night, and their Request was granted. Next Day, at the Hour appointed, they came and brought their Conditions, which were signed without any Difficulty; they not desiring so much as their Arms, or their Standard. Their Chaplain had drawn up the Articles of Capitulation in *Latin*, and I served as Interpreter to our People. The Enemy had been seized with a Panic at our Arrival, and had kept close ever since; they not daring even to stir out in the Night, to fetch Water from the River which runs at the Foot of the Fort.

The same Day Mr. *d'Iberville* sent Mr. *du Tas*, his Lieutenant, with sixty Men, to take Possession of the Fort, whither he himself went on the Morrow, being the Festival of *Santa Theresa*, and called the Fort *Bourbon*. I solemnized Mass, and we sang *Te Deum* in it that Day. This Fort was built wholly of Timber, and smaller and weaker than we imagined; nor did we meet with the Plunder we expected. The Garrison consisted of fifty-three *English*, who were mostly tall, well-made Men. Their Commander was better skilled in Commerce than in War, a Science he had never practiced, which was the Reason of his surrendring with so little Difficulty.

culty. We admired the wonderful Manner in which Providence had disposed of Things. At our entring the River of *Santa Theresa*, we had invoc'd, with Confidence, the illustrious Saint whose Name that River bears; and Heaven was pleased so to order Matters, that we entred the Fort in Question the very Day of that Saint's Festival*, and by that Means possessed ourselves of the Navigation, and the entire Traffic of that great River.

Mr. *de Tilly* being exceedingly sick, at my going away, I thought proper to return to him that very Day. Accordingly, I set out in the Afternoon, and arrived on the Banks of the River *Bourbon*, but found it absolutely impassable; for which Reason we raised Huts, and spent the whole Night in them. Finding the River just the same next Day, we made a thick Smoke on its Banks; this being the Signal agreed upon by us to inform the *Poli* of our taking the Fort. The Ship's Company answered us by the like Signals, and we returned to the Fort. Three Days after, *October* the 18th, Mr. *de Caumont*, Brother to Lieutenant *de Tilly*, with two more of his Relations, another *Canadian*, and myself, endeavoured to go together to the *Poli*, but found that Part of the River was still frozen, as it likewise continued next Day. We nevertheless ventured over it, on which Occasion we were exposed to imminent Danger; but at last ar-

* How greatly soever the Father may pretend to have relied upon this Saint, there is no doubt but his chief Confidence lay in the Strength of his Companions, and that he was of

*Such as do bui'd their Faith upon
The holy Text of Pike and Gun;
Decide all Controversy by
Infallible Artillery;
And prove their Doctrine orthodox
By apostolic Blows and Knocks.*

HUDIBRAS, Canto I. Part I.
rived

rived happily on board. I did not leave the sick Lieutenant till the 28th, when he expired. After burying him, I had some Thoughts of returning to the Fort, to solemnize the Festival of *All-Saints*; but cou'd not possibly cross the River, till *All-Souls* Day. That Night we lost our Way in the Woods, and after wandring a long Time, came almost to the same Place we had set out from, and there passed the Night; so that I did not arrive at the Fort till the 3d of *November*. I afterwards took many such little Journies; for our Ship's Company being afflicted with Diseases, and particularly the Scurvy, I was obliged to go continually from the Fort to the *Poli*, and from the *Poli* to the Fort, to visit all the Sick. I myself had some slight Attacks of the Scurvy; but the Fains I took in running backwards and forwards to assist those who were in any Danger, cut the Root of the Distemper (as I imagine) in the Beginning.

The River of *Santa Theresa* was quite froze over, as early as *October*, three or four Leagues above the Fort, where are some Islands, which straiten the Canal; but our People did not begin to go upon it from the Side opposite to the Fort, till the 13th of *November*. The River of *Bourbon* was not quite froze over, till the Night between the 23d or 24th of *January*, 1695. From that Time we always went over the Ice to the *Poli*, which shortned our Journey greatly. The Ice began to thaw, in the River of *Santa Theresa*, the 30th of *May*; but not till the 11th of *June* in the River *Bourbon*. The 30th of *July* we went on board our two Ships, in order to sail from thence into the Road at the Entrance of the River of *Santa Theresa*, and there wait the Arrival of the *English* Ships, which usually come about this Time; but 'twas to no Purpose; for not a single Vessel appeared.

I had resolv'd, at my Arrival in this Country, to learn the Language of the Savages; and, for this Purpose, intended to make use of two of them, who had pass'd the Winter in a Hut near the Fort: But my frequent Excursions, from one River to another, prevented my doing this. Besides, the Man was a Slave to another Nation, who were but imperfectly skill'd in the Language in Question; and with regard to the Woman, as she bore a great Aversion to the *French*, she never spoke to me but when the Whim took her, and often impos'd upon me. Nevertheless, the Visits I made 'em had one good Effect. I won the Confidence of this poor Man, and began to instruct him to the best of my Abilities. He afterwards fell sick; and, desiring to be baptized, I had the Consolation to christen him before he died. Here follows what I have been told concerning the Savages of this Country.

Seven or eight different Nations hold a Correspondence with this Fort; and there came this Year, (1695.) three hundred or more Canoes, to trade at it. The Nations at the greatest Distance, and the most numerous and considerable, are the *Astiniboels*, and the *Cricks**, or *Kirristinnons*; and a Person need but learn the Languages of these two Nations. The *Crick*-Tongue, which is like that of the *Algonkins*†, and that of the Savages who live nearest the Fort, differ only in some few Words, and a little in the Accent. The Language of the *Astiniboels* is very different from that in Question, it being the same with that of the *Scioux*‡, among whom my Brother || has been twice. 'Tis even pretended, that

* In *French*, *Kriqs*.

† In *French*, *Algonquine*. The *Algonquins* are a People of *New France*, inhabiting the Shores of the River of St. *Lawrence*, as far as the great Lake of the *Hurons*.

‡ These are specified in *Moll's Maps*.

|| This, I suppose, must be his Servant; every Father, among the *Jesuits*,

that these *Affiniboels* are a *Scioux* Nation, who separated from 'em a great many Years since, and are perpetually at War with them. The *Cricks* and *Affiniboels* are united; have the like Enemies, and engage in the same Wars. Many *Affiniboels* speak the *Crick* Language, and many *Cricks* that of the *Affiniboels*.

The *Cricks* are more numerous, and their Country of a greater Extent, they stretching as far as towards the upper Lake, whither many go to traffic. I have seen some who advanced to the great Fall of *Santa Maria* * and *Michili Makinak*, and others I met with have proceeded to *Mont-real*. The River *Bourbon* runs into the Lake of the *Cricks*. To go thither, from this Place, takes up twenty or twenty-five Days; and thirty-five or forty to go to that of the *Affiniboels*.

These Savages are well made, tall, robust, nimble, and inured to Cold and Toil. The *Affiniboels* draw large Figures on their Bodies, representing Serpents, Birds, &c. and these they make, by pricking their Skin with small, sharp-pointed Bones; filling the small Holes with Coal-dust diluted. They seem to be a grave People, and of a very phlegmatic Disposition; but the *Cricks* are more lively, ever in Action, and always dancing or singing; however, both are valiant, and fond of War. The *Affiniboels* are compared to the *Flemmings*, and the *Cricks* to the *Gascons*; which Nations, indeed, they resemble in Disposition.

Jesuits, having a Person (whose Habit is almost the same with his) to attend upon him, as the Servitors in our Universities. Breakfasting one Morning with a *Jesuit*, in their *Maison professe* at *Paris*, I paid the same Respect to his Companion, as I did to the Father himself. I not knowing the Difference at that Time. But the latter soon undeceiv'd me; saying, that the other was only his Servant, and that I must not call him *Father*.

* In French, *Sault de Sainte Marie*.

These

These Savages have no Villages, or fix'd Habitations, but wander for ever; they subsisting by what they procure in hunting or fishing. But in Summer they assemble about their Lakes, where they pass two or three Months; after which, they go and gather wild Oats *, whereof they always make a Provision.

The Savages who live nearest this Place, subsist only by hunting. They wander continually in the Woods, without making the least Stay any where, either in Winter or Summer, except they have extraordinary Success in Hunting; for then they build Huts, and stay till all their Provisions are consum'd. They are often obliged to pass three or four Days without the least Food, which is wholly owing to their Negligence. They, like the rest of the Nations, are inured to Cold and Toils; but are otherwise a base, fearful, idle †, heavy, and exceedingly vicious People ‖.

As to their Religion, I believe 'tis the same with that of the rest of the Savages. I cannot yet give a just Account of their Idolatry. 'Tis said, that they have a Kind of Sacrifices. They are great Jugglers, and use, like other Nations, the Pipe call'd by them the *Calumet* ‡. They smook the Sun, and likewise absent Persons; and they even smook'd our Ship and Fort. I cannot present

* 'Tis call'd, in my Original, *de la Folle avoine*.

† The Character which our *Jesuit* gives 'em, of being idle, does not agree very well with what he had just before observ'd of their being inur'd to Toils.

‖ The *Jesuits* are thought to sometimes misrepresent the Characters of the Nations they go among, accordingly as they are received by them.

‡ This is a Sort of large smoking Pipe, of red, white, or black Marble. The Bowl is very smooth, and shap'd like a Battle-Ax. The Tube is adorn'd with Porcupine's Quills, and small Strings of Leather of various Colours. The Savages suppose something mystericus in the *Calumet*, and 'tis the Emblem of Peace.

you with any certain Account concerning the Ideas they entertain of the Deity, I not having had an Opportunity to examine this Article sufficiently. I shall only add, that they are vastly superstitious, great Drinkers, and Polygamists; and that they discover an Aversion to the *Christian* Religion.

Hence, reverend Father, 'tis manifest, that it will be exceedingly difficult to establish our Faith in these Countries; and 'tis my Opinion, that the only Way of making any Progress therein, will be, to begin by the *Cricks* and *Assiniboels*. Besides that these Savages are more numerous, they seem to me less averse to our Religion. They have more Sense; they cease wandering three or four Months in the Year; and a Mission may be settled more easily in their Country. 'Tis not but I am of Opinion that it wou'd be difficult to establish one there. I don't know whether our first *Jesuits* had not as many Struggles in their first Missions at *Canada*, as the present seem to promise. But these are Things which ought not to intimidate us. Providence will have an Eye to us; and I hope the more painful these Missions will be found, the greater Number of Fathers will devote themselves to them.

I am now, reverend Father, to speak of the Climate, &c. The Fort, as was before observ'd, is in about the 57th Degree of North Latitude, situated at the Mouth of two fine Rivers, but the Soil is very barren; the whole Country being fill'd with Moors and Savannahs. There is but little Wood, and that very short. There are no Timber-trees within thirty or forty Leagues of the Fort; which, doubtless, is owing to the strong Sea-winds that usually blow there; and the almost perpetual Cold and Snows. The Cold begins in *September*, when it is so intense, that it fills the Rivers with Ice, and sometimes freezes 'em quite over. The

Ice does not disappear till about *June*, after which the Cold still continues some Time.

There indeed are some very hot Days in this Season, (the Days being generally either very hot or very cold) but these last a very little Time, the North Winds, which prevail very much, soon overpowering this first Heat; so that a Person who has sweated in the Morning, is often froze at Night. The Snow lies eight or nine Months upon the Ground; but is of no great Depth; the deepest we found it this Winter, being two or three Foot.

This long Winter, tho' always cold, is nevertheless not equally so. At some Seasons, indeed, the Frost is so very intense, that few Persons dare stir out of Doors. Most of our People still bear the Marks of its Severity; a Sailor, among others, having lost both his Ears. However, there are some fine Days. The Circumstance which pleases me most is, that no Rain falls; and that, after certain Seasons of Snow and Dust, (if I may give this Name to a small Sort of Snow which penetrates into every Thing) the Air is clear and bright. If I was left to my Choice, whether I wou'd live there in Summer or Winter, I shou'd be a little puzzled; for in Summer, besides that the Heat is very violent; that an intense Cold often succeeds as strong a Heat; and that there seldom are three fine Days together; the Country swarms to such a Degree with Gnats, that every one who goes abroad is grievously pestered with them on all Sides. These Gnats are more numerous, and stronger than those of *Canada*; to which I shall add, that the Woods are full of Water, so that Travellers can scarce go a few Steps without being up to the Waist in it.

Tho' the Country is such as I have described, nevertheless People may lead a tolerable easy Life in it. The Rivers abound with Fish, and there is a vast Quantity of Game. A Multitude of Par-

tridges are found there in the Winter, we having kill'd twenty thousand. In Spring and Autumn are also a prodigious Multitude of Geese, Ducks, Sea-ducks*, Bustards, and other River-birds. But the best Hunting is that of the *Cariboo*, which lasts all the Year round; and particularly in Spring and Autumn, we see Herds of them, to the Number of three or four hundred, or more, together. Mr. *de Serigni* told us, that on *All-Saints* Day, and that of *All-Souls*, he † kill'd ten thousand of those Animals, within a League of the Huts which the Ship's Company of the *Poli* had built on the other Side of the River *Bourbon*. The *Cariboos* are very like Deer, the Horns excepted. The Sailors, the first Time they saw them, were afraid, and took to their Heels. Our *Canadians* killed some of them; and the Sailors, after being laugh'd at by the *Canadians*, grew more valiant, and slew many. In this Manner Providence takes Care of these Savages. As the Soil is so barren, Heaven provides for their Subsistence, by sending 'em a prodigious Quantity of wild Beasts and Fowl; and enduing them with a particular Skill in catching them.

Besides the Nations which come and trade to the River of *Santa Theresa*, there are others living farther northward, in a Climate still colder than that in Question. First, are the *Ikoviriniocks*, who reside about an hundred Leagues from this Place, but they are engaged in War with the Savages of the Country, and don't carry on any Trade with the Fort. Farther are the *Eskimaux*; and, towards the *Ikoviriniocks*, another considerable Nation in Alli-

* The Original is *Bernaches*, which I imagine an Error of the Press for *Barnacles*, or *Barnaques*, a Kind of Sea-duck. Some relate, that they are the same with the *Soland* Geese, whose Formation is said to be after a very extraordinary Manner.

† And his Ship's Company, we may suppose.

ance with them, and these are call'd the *Alimoof-pigees* *. They are very numerous, live in Villages, and extend as far as behind the *Affiniboels*, with whom they are almost perpetually at War.

I am not yet well skill'd in the Language of the Savages; and yet, nevertheless, I took Care to speak concerning God to every one of them who came to the Fort. I felt a secret Pleasure in discoursing on the divine Being † to these poor Creatures, who, till

* *Alimoufpigui*, in French.

† Our *Jesuit* writes, as usual, in a great Strain of Piety: But if we attend to the Opponents of the Society, we shall be very apt to suspect his Sincerity. The Reader is to know that the *Recollects*, a Sort of *Franciscan* Friars whom I shall therefore call by either of those Names, first labour'd at the Conversion of the Inhabitants of *New France*, or *Canada*; a Relation whereof was publish'd by these Fathers in 1691, intitled *Premier établissement de la foy dans la nouvelle France*, of which an Abstract was given in the *Journal des Sçavans* for February 1692. I shall not copy this Abstract, but only observe, that the *Franciscans* first came into *Canada* in 1615, in order to propagate the *Romish* Religion; and continu'd the only Missionaries there, till 1625, when inviting the *Jesuits* to assist them in their spiritual Labours, both continued there till the Year 1629, when *Quebec* was taken by the *English*: That in 1632, *Quebec* being restor'd to the *French* by a Treaty, the *Jesuits* found Means to get into *Canada* without the *Franciscans*, and continu'd there till 1670, when the latter obtain'd Leave to return to that Country. According to this Relation of the *Franciscans*, they behav'd with all the Humanity possible towards the *Jesuits*; treating them with the utmost Tenderness at their Arrival in *Canada*; indulging them all the Assistance in their Power; and lending them Half their House, when not one of the Inhabitants wou'd receive them; but that the *Jesuits*, in Return for these Favours, employ'd every Artifice to supplant their Benefactors, which they, at last, did effectually. It appears, in the Course of this Narrative, that the *Jesuits* were prompted only by secular Views; a glaring Instance of which is, their Superior's getting himself appointed a Member of the supreme Council of *Quebec*, which consisted only of himself and two other Persons, *viz.* the Governor and the Syndic of the Country.

It may not be unentertaining, to relate some of the hard Shifts which the *Recollects*, or *Franciscans*, underwent, in order to establish the *Christian* Religion in *Canada*, at their first Arrival there, in

till then, had not the least Idea of him. Several of 'em listned to me with Pleasure, and were persuaded

in 1615. These Particulars are extracted from the above Work, intituled, *Premier établissement de la foy dans la nouvelle France*, Tom. I. p. 69, 72.

' Father *John d'Olbeau* (a *Recollet*) set out from *Quebec* the 2d of December 1615, and went to the Mission allotted him, viz. the Mountaineers, to learn the Language of the Natives, and enable himself to labour in earnest at their Conversion. Words cou'd never express the inward Joy he felt, when he had an Opportunity of declaring to Heaven, after the Example of St. Paul, that his sole Ambition was to enlarge *Christ's* Kingdom. He employ'd himself indefatigably in this Task, all the Winter; he soon learnt the Elements of the Language of the Savages; and applied himself with great Pleasure to the Study of it, tho' so exceedingly difficult. He built a Hut among them, and a small Chapel of the same poor Materials with it, there to instruct his Countrymen and the *Canadians*. He endeavour'd, during Winter, to discover the Nature of the Soil, and the Disposition of the People. As they wander almost continually, 'twas with prodigious Fatigue that he travell'd to the chief Places where they assembled. He even pursued his Course as far as to both Sides of the seven Islands; setting up, wherever he came, the Standard of Salvation; in-somuch that there were found, a great many Years afterwards, Footsteps of the Progress made by this pious Missionary.

' With regard to the reverend Father *Joséph le Caron*, (another *Recollet*) he went, last Autumn, on Board a Vessel belonging to the *Canadian* Company, which sail'd to the three Rivers, and advanced as far as the *Hurons*, and other Nations, five or six hundred Leagues up the Country. 'T'wou'd be impossible to describe the Fatigues which this pious Father underwent during this painful Journey; he being one while in the midst of Currents, Floods, and dreadful Water-falls; and another pester'd with a numberless Multitude of Gnats, which stung him Day and Night. He wrote as follows to one of his Friends:.... 'T'wou'd be difficult to enumerate my Toils, I having been forced to row Day after Day, with all my Strength, along with the Savages. I travell'd above an hundred Times in Rivers, over sharp-pointed Rocks, which cut my Feet; and on Land, in Mud, thro' Woods, where I carried my Canoo and some few Necessaries, to avoid the amazing Water-falls. I omit our painful Fasts, our only Food being a little *Sagamite*, a kind of Hasty-pudding made of Water and Meal of *Indian* Corn, of which we eat but a very small Quantity Night and Morning. I yet must own, that I found great Consolation in the midst of all

suaded that I visited 'em upon Motives different from those of the rest of our Countrymen. I told 'em,

' my Sufferings ; for the Sight of so great a Number of *Heathens* inspires a Missionary with the strongest Zeal to labour at their Conversion, and to sacrifice his Ease, and even his Life, for their Sakes. Thus did this zealous Missionary appear among the *Hurons*, who receiv'd him with all the Gentleness and Friendship which they commonly shew to Strangers. They would fain have had him reside in their largest Village ; but he observ'd, that as he was addressing Heaven for their Salvation, an Affair of this Importance ought to be carried on in a more respectful Manner, in Solitude and Silence, at a Distance from the Hurry and Tumult of their Families. The Savages submitted to his Remonstrances, and thereupon built for him, with Poles and Barks of Trees, a Hutt, at some Distance from the Village. He there raised an Altar to offer up to God the Sacrifice of the Mass, and devote himself to his spiritual Exercises ; and here the Savages visited him, in order to be instructed in the Mysteries of the *Christian* Religion, and to learn to address Heaven in Prayer." Notwithstanding this, the *Jesuits* pretended to have been the first who preach'd the Gospel to these *Heathens*. They declar'd, that the *Recollets* had made no manner of Progress in this Respect ; but that they themselves were making Conversions daily, whereof they publish'd Relations, which surpriz'd very agreeably the whole *French* Nation, inasmuch that many People resolv'd to hazard not only their Fortunes, but even their Persons, for the Advancement of so pious a Design. Among these were Madame de la *Pellaterie*, who went to *Canada*, at the Head of several *Ursuline* Nuns ; they intending to go and preach the Faith to the *Canadians*, in their Woods, upon the Supposition that they wou'd listen to them gladly ; but these Women had been imposed upon by the Accounts publish'd by the *Jesuits*, and therefore were oblig'd to continue confin'd in their Nunnery at *Quebec*. *La mor. Pratique des Jesuites*, Tom. VII. p. 351, 352.

I had long suspected, that the *Jesuits* meddled with secular Affairs in their Missions, but find 'em expressly accused of concerning themselves with Traffic, in p. 368. * Tom. VII. of the *Morale pratique des Jesuites* ; where we find the following Passage : ' The University of *Paris* charg'd the *Jesuits* twice (in 1626, and 1643.) with concerning themselves with Trade in *Canada* ; and prov'd their Acculation by Articles of Copartnership drawn up in *Dieppe*, between two Merchants and two *Jesuits*. 'Twas also declar'd, that they traded in their Missions in the East, which they own'd ; but endeavour'd to justify themselves on that Occasion : However, their Reasons

* These Pages are erroneously mark'd in that Work.

' were

'em, that I would go far up the Country, in order to make 'em acquainted with the God whom I

wor-

' were quite trifling. They still continu'd to trade, tho' forbid
' by three Popes, successively, to concern themselves with Traffic
' directly or indirectly, in their own or borrow'd Names,
' upon Pain of Excommunication.' In p. 369. we are told,
that the Book whence most of the Particulars above were ex-
tracted, entitled, *Premier établissement de la foy dans la nouvelle*
France, was writ by *Christian le Clerc*, a *Recollet*; that the
Jesuits used their utmost Endeavours to get it suppress'd; but
that the *Recollets*, who had Friends at Court, having prov'd
that all the Particulars advanced in it were strictly true, it was
permitted to be sold publickly.

The following Account of the Artifice and Double-dealing of
a *Jesuit* appear'd curious to me. The first Mission (says my Au-
thor) undertaken by the secular Clergy into *Canada*, was begun
by the Ecclesiasticks of the Seminary of *St. Sulpice* [*St. Sulpice*
is the richest Rectory in *Paris*.] The Superior of this Mission
was Mefire *Gabriel de Quélus*, with whom were join'd two Priests,
Mr. Souart, and *Mr. Galinier*. These Clergymen were not in-
dulged by the *Jesuits* who were settled at *Quebec*, all the Suc-
cesses they might have expected from those Fathers, with regard
to the Conversion of the *Heathens*. As the *Jesuits* had resided
a great many Years in this Country, they had acquir'd perfectly
the Languages of the Savages; had reduced those Tongues into
a Method, and drawn up Dictionaries of them. But then this
was merely for their own Use, they not communicating their
Papers to any one; not even to the Clergymen abovemention'd,
who were earnestly desirous of learning those Languages. How-
ever, the latter found Means to procure Copies of these Books,
which the *Jesuits* kept so close: for *Madame d'Alburt*, whose
Husband had been Governor of the Province, secretly lent those
Clergymen the Books, she having borrow'd 'em of the Fathers,
who were oblig'd to lend them her. Some of the Clergy in
Question learnt these Languages by Rule, and particularly the
Algonkine, whereby they had the better Opportunity to converse
with the Savages, and discover the Mysteries of the *Jesuits*.
Mr. Barthelemi, (*Bartholomew*) who had been of the Choir of
St. Sulpice, and was afterwards sent to the Mission of *Canada* in
1664, being at *Mont-real*, there came in above two hundred
Canoos laden with Beaver-skins, brought by the *Outaouas* to
Quebec. With this little Fleet arriv'd Father *Nicholas*, a *Jesuit*,
who had been sent as Missionary to these Nations, and was con-
e to pass a little Time in *Quebec*; as likewise the Chief of the
Nation of the *Outaouas*, call'd, in the Language of the Cour-
try, *Kinoncha*. This Chief being highly offended at the Beha-
viour of Father *Nicholas*, who tyranniz'd over him and his

worshipp'd, which seem'd to please 'em highly, so that they invited me to come among 'em. I find more

People; finding much Candour and Civility in Mr *Barthelemi*, open'd his Mind to him, in his native Language, which differs but little from that of the *Algonkines*. He declar'd, that Father *Nicholas* was very haughty and imperious; and had carried his Tyranny to such Lengths, as even to beat him (*Kinoncha*;) that he was continually praising himself and his Companions; and spoke thus to him during their Voyage. 'To prove to thee how much those who are cloath'd as I am, are more excellent than such as are dressed also in black Gowns, but made differently from ours; the Instant we arrive at *Mont-real*, those Men in black Gowns will come and salute me very respectfully; will make me the lowest Bows, and intreat me to perform among them the most holy Act of the *Christian* Religion. Thou wilt see me cloath'd in splendid Robes of Gold and Silver, whilst those other Men, now in black Gowns, will then be dressed very richly; attend upon me as my Ministers; and others again, with Copes on, will salute me in the humblest Manner.'

Mr. *Barthelemi* inform'd the ecclesiastical Community of what *Kinoncha* told him, when it was resolv'd not to permit Father *Nicholas* to celebrate Mass solemnly, since this wou'd give the savage Nations a still more advantageous Idea of his Person; but especially, it was thought abominable that he shou'd employ such Methods, under the Mask of Religion. A few Days after, Father *Nicholas* told the Superior of the Community, that it wou'd be proper, in order to imprint in the Minds of these Barbarians a greater Awe and Veneration for our Religion, to celebrate Mass, in an august Manner, before them; and that it would be necessary for him to officiate on this Occasion, as this wou'd give him, who was their Missionary, still greater Credit, Authority, and Weight. The Superior answer'd, that he must mention the Affair to the Community, which being done, they were unanimously of Opinion, that this Honour ought to be refused the Father, and accordingly it was denied him.

Kinoncha asking Mr. *Barthelemi*, why Father *Nicholas* had not celebrated Mass in a solemn Manner, and whether he did not desire to do it, the other told him what had happen'd; upon which, *Kinoncha* said: 'Did I not tell thee the Truth? 'Tis thou seest how fond that Man is of Command.' The Fleet of Canoes set sail, and arriv'd at *Quebec*, where Mr. *de Courcelles*, a Gentleman of *Normandy*, was Governor. He was to give Audience to *Kinoncha*, but suspected very much his Interpreter, Father *Dreuxillette*, a *Jesuit*, Interpreter for the Language of the *Algonkines* and their Dependencies. The Governor therefore

more Difficulty in understanding the Language of the Savages, than in speaking it. I already know most

therefore sent for two Men who understood that Tongue, and said to each of them apart: 'I shall give Audience, by and by, to *Kinoncha*; and desire you to inform me, sincerely and justly, of the Contents of his Speech; and whether the Interpreter explain'd it faithfully.' One of these two Men was young, and did not seem to understand the Language; the *Jesuits* not imagining he had copied their Books; and they likewise knew that he had never resided among the Savages; consequently nothing was to be apprehended from him, so that he appear'd publicly at the Audience. The other Person's Name was *Courville*, an Inhabitant of *Quebec*, who had liv'd many Years in the Country, and understood the Language, a Savage having taught it him. As *Courville* cou'd not be present at the Audience without making the *Jesuits* uneasy, (it being well known that he understood the Language) the Governor caused him to be hid in a Closet, whence he cou'd hear distinctly all that shou'd be said in the Audience. *Kinoncha* then appear'd with the several *Insignia* of his Dignity, he being adorn'd with a great many Pieces of Porcelane, as Necklaces and Bracelets, which highly distinguish'd him.

He carried in his Hand the Present sent from the Nation of the *Outaovas*, being a large Circle of Porcelane, which he offer'd to the Governor, as the Marks of a great Captain and Prince. He afterwards made his Harangue; on which Occasion his Eloquence was nervous, and heightned by exalted Figures of Speech. After discoursing some Time, he stopt, in order to give the Interpreter an Opportunity of explaining his Words; during which he himself sat down and smok'd his Pipe, whilst the Interpreter was speaking; and whenever the latter had ended, *Kinoncha* proceeded in his Harangue, with equal Majesty and Strength. Father *Dreвилlette*, not suspecting that any Person present understood *Kinoncha*'s Language, instead of rendring it faithfully, gave it a quite contrary Interpretation. Instead of the heavy Complaints which *Kinoncha* made against Father *Nicholas*, and taking Notice of the Tyranny he had exercised over him and the Nation of the *Outaovas*; he declar'd that his Presence was earnestly desir'd in their Country: in a Word, he said all he possibly cou'd to the Advantage of Father *Nicholas*, and of the *Jesuits* in general.

The Audience being ended, and the Company withdrawn, the Governor enquir'd first of the young Man who understood the *Algonkine* Language, what was his Opinion of Father *Dreвилlette*, and whether he had done his Duty. To which the other replied, 'that the Father had quite misinterpreted *Kinoncha*'s

most of the Words. Mr. *de la Motte* has taught me a great Number; and an *Englishman*, who is exceedingly well skilled in their Tongue, has given me many more. I have drawn up a Dictionary, agreeably to our Alphabet, of all these Words; so that, if I had but a little Correspondence with the Savages, I believe I shou'd soon begin to speak and understand their Language. I

• *noncha's* Meaning, and had expatiated in Praise of Father
 • *Nicholas*; whereas the *Heathen* had declar'd that he was in-
 • supportable to their whole Nation: That he had us'd *Kinoncha*
 • himself shockingly; he having beat him, tho' Chief of the
 • People, a Treatment exercised towards none but the meanest
 • Wretches: However, that as this was an Affair of Confe-
 • quence, he desir'd him to hear *Courville*, without telling him
 • what he had then said.' *Courville* desired to be excused, say-
 ing, that as he had a Family, and was settled in the Country,
 this consequently might do him Prejudice. The Governor assu-
 ring him that he would be very secret; and observing, farther,
 that he had not been seen by any one, *Courville* declar'd, that
 Father *Drevillette* had told him the very counter-Part of *Kinon-*
cha's Harangue. The Governor, being fully persuaded from
 the Testimony of these two Men, of which no Suspicion cou'd be
 entertain'd, that Father *Drevillette* had acted perfidiously; (be-
 sides his having suspected the *Jesuit* on another Account) went
 to Father *Mercier*, then Rector of the *Jesuit's* College, when
 informing him of Father *Drevillette's* Double-dealing, and the
 many Complaints brought against Father *Nicholas*, it was agreed
 that the latter shou'd be put on Board the first Ship which might
 set sail for *France*. *Morale pratique des Jesuites*, Tom. VII. p.
 386, & seq. Printed at ——— 1693. 12mo.

The Author closes this Story as follows: 'All the Relations
 • publish'd by the *Jesuits* concerning *Canada*, are stuffed with
 • Untruths. The Instant these were printed in *France*, they
 • were always sent to the Clergy of *Mont-real*, in *Canada*, who
 • were astonish'd to see how strangely the Fathers disguised
 • Matters. Mr. *de Courselles* writing Advice of this to Court,
 • the *Jesuits* were order'd to publish no more Relations. These
 • Fathers have such an Ascendant in this Country, that they go
 • into all Houses, and imperiously enquire about whatever is
 • doing in them; and when they are return'd Home, they relate
 • all they have heard, and thence regulate their Politicks. They
 • even make an Abuse of holy Things, all which must be
 • ascrib'd either to a surprizing Spirit of Curiosity, or to a most
 • irregular blind Zeal.'

have

TRAVELS of the JESUITS. 507

have translated the *In nomine Patris*; the *Pater Noster* the *Ave Maria*, the *Credo*, and the ten Commandments. I have baptized but two adult Savages, who died immediately after. I likewise christned three Children, two of whom are gone to Heaven; and cou'd I have had an Opportunity of visiting them, I shou'd have sent a greater Number to the Mansions of Bliss.

Our two Ships set sail the Beginning of September 1695, to return Home. As it was probable they wou'd proceed directly to *France*, I myself chose rather to continue in the Fort, with the fourscore Men, who were to remain there in Garrison, especially as they had no Chaplain. I was persuaded that, as I shou'd have more Leisure after the Ships had left us, I consequently might learn perfectly the Language of the Savages, and be enabled to found a Mission there. However, Providence did not think me worthy of it, the *English* besieging, and taking us Prisoners. I gave you the Particulars of this Incident, and likewise of my Imprisonment, at my Return to *France*; for which Reason, it wou'd be needless to repeat it here.

I am, &c.

GABRIEL MAREST.

The END of VOL. II.

ERRATA in the SECOND VOLUME.

PAge 18. Line 12. *for Synagogues, read Synagogue.* p. 28.
 l. 19. (Notes) *f. Labor, r. Cabor.* p. 41. l. 21. *f. Grain,*
r. Rain. p. 96. l. 11. *dele removed.* p. 140. l. 22. *f. Stadia,*
r. Stadium. p. 141. l. 16. *f. too a long Activity, r. a too long*
Activity. p. 155. l. 17. *f. Tobolosko, r. Tobolsko.* p. 160.
(last Line of the Notes) f. 1685, r. 1675. p. 163. l. 28. (Notes)
f. teueatur, r. tueatur. p. 165. l. 19. (Notes) *dele in.* p. 166. l.
 17. *f. Iole, r. Isle.* *ibid.* l. 19. *f. strikes, r. strike.* p. 195,
 & seq. *(in the long Note) f. Japaneze, r. Japoneze.* p. 218. l.
 25, & 26. *put the Words Three and Sixpence, English, into a*
Parentbesis. p. 234. l. 1. *dele the first in.* p. 242. l. 19. (Notes)
f. possoro, r. Possono. p. 243. l. 2. (Notes) *f. Indigites, r. Indi-*
getes. p. 259. l. 34. (Notes) *to the 9th Chap. add treats.* p. 268.
(last Line but one of the Notes) dele to. p. 280. l. 38. (Notes) *f.*
tell, r. tells. p. 293. l. 5. *f. the as, r. as the.* p. 297. l. 26.
 (Notes) *f. Here, r. At Berlin.* p. 307. l. 25, & 26. (Notes) *f.*
Monosyllables is sufficient to write so as to be understood, but the
three Words, r. the three Words. 'This Way of joining Mono-
syllables is indeed sufficient to write so as to be understood. *ibid.*
 l. 27. (Notes) *f. then 'tis, r. is nevertheless.* p. 395. l. 1. *f.*
BOSSEE, r. BOESSE. p. 402. l. 15. *f. Achein, r. Achen.*



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